THE

CEREMONIES

AND

RELIGIOUS CUSTOMS

OF THE

VARIOUS NATIONS of the KNOWN WORLD.

VOLUME VII.

MUSEUM HISTORICUM

THE

CEREMONIES

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RELIGIOUS CUSTOMS

OF THE

VARIOUS NATIONS of the KNOWN WORLD.

Together with

HISTORICAL ANNOTATIONS

And ſeveral

CURIOUS DISCOURSES.

Equally Inſtructive and Entertaining.

VOLUME VII.

Containing the VARIOUS SECTS of MAHOMETANS.

Written originally in FRENCH, and illuſtrated with a large Number of Folio COPPER PLATES, all beautifully Deſigned

By Mr. BERNARD PICART;

And curiouſly Engraved by moſt of the BEST HANDS in *EUROPE.*

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The Night of the Decree

INTRODUCTION

TO THE

HISTORY of *MAHOMETISM.*

BEFORE we enter into a particular Deſcription of *Mahometiſm*, it ſeems neceſſary to give ſome Idea of the Nation which gave Birth to *Mahomet*. We ſhall borrow this Introduction from two or three Authors whom [a] we ſhall often copy, and we frankly own they have a Right to claim it as their own. This Acknowledgment is due both to the ſaid Authors and to the Publick, leſt we ſhould become guilty of Plagiariſm; a Crime ſo common in the Republick of Letters, that few Authors are exempt from it, and moſt Bookſellers ready to receive and conceal thoſe Thefts.

Arabia derives its Name from a ſmall Diſtrict of the Province of *Tehama*, called *Araba*, from *Yarab* Son of *Kahtan*, and Father of the antient *Arabians*. Others are of Opinion this large Country has been ſo called from its Deſerts, or from its different Inhabitants, *&c.* Antient Chriſtian Authors generally give to all the People of *Arabia* the Name of *Saracens*, which Word ſignifies *the Eaſt*, or, according to *Bochart*, *Plunder*. This Etymology, as we ſhall ſee hereafter, does not pleaſe *M. Gagnier*.

[a] The Diſcourſe publiſhed by Mr. *Sale* in 4to at *London* in 1734, before the *Engliſh* Verſion of the *Coran*. The two laſt Lives of *Mahomet*, one by Mr. *Gagnier* ſtill living, the other a Poſthumous Work of Mr. *Boulainvilliers*.

1. *Origin of the* ARABIANS.

The Hiſtorians of that Nation reckon three ſorts of *Arabians.*

I. The *Primitive* or *Antient Arabians*; who were the firſt Inhabitants of *Arabia* after the Flood, and their Poſterity is either loſt, or blended with thoſe who came in after them.

II. The *pure* and *unmix'd Arabians*, that is the Children of *Kathan* or *Yoctan*, who after the Confuſion of Languages ſettled in that Part of *Arabia* called *Yemen*, or *Arabia Felix. Kathan* had two Sons, *Yarab* and *Giorham. Yarab* founded the Kingdom of *Yemen*; *Giorham* that of *Heyaz* or *Hegias.*

III. The *Moſtarabians*, who became *Arabians* either by ſetling amongſt them, or by contracting Alliances with the *pure Arabians.* Theſe *Moſtarabians* are the Offspring of *Iſhmael* Son of *Ibrahim* or *Abraham*, from whom *Mahomet* pretended to draw his Pedigree in a direct Line. We muſt ſay ſomething of the two firſt ſorts of *Arabians*; tho' no more than is neceſſary to give us a competent Knowledge of the Origin of *Mahometiſm.*

Mr. *Gagnier* is of Opinion, that " the firſt of the PRIMITIVE or ANTIENT " ARABIANS, who ſettled in *Arabia* immediately after the Flood, was the ſaid *Giorham* " called the Firſt, to diſtinguiſh him from another of the ſame Name. He was " of the Poſterity of *Seth*, *Adam*'s Son, and ſaved in *Noah*'s Ark: for though eight " only are mentioned in Scripture to have been ſaved in it, yet the *Arabian* Hiſto- " rians, ſays *Gagnier*, pretend there were eighty Perſons ſo ſaved. Coming out of the " Ark he went and dwelt in *Arabia*, and there his Hiſtory ends; not the leaſt " Footſtep of his Offspring remains." Thoſe who are inclined to give Credit to Facts without any Proofs or authentick Records, may believe this Account. Such are alſo the firſt pretended Hiſtories of the *Chineſe*, *Swedes*, &c.

There are alſo four Tribes, which made ſo many Nations comprehended under the Name of the *Primitive* or *Antient Arabians*, viz. *Adits*, *Thamudits*, *Giadiſts*, and *Taſmits.* All of them Children of *Sem* Son of *Noah:* for which Reaſon *Sem* is called the Father of the *Arabians.* As the *Coran* mentions theſe four Nations to have been dreadful Examples of God's avenging Juſtice, we muſt give a ſhort Account of them.

1. *Ad*, Father of the *Adits*, was Son of *Aws* called in Scripture *Uz*, Son of *Aram*, Son of *Sem*, Son of *Noah.* After the Confuſion of Languages, he went to the South Part of *Arabia* called *Hadramawt* in a Diſtrict named *Al-Alcaf*, that is, *moving Sands*, which reaches from the *Yemen* to the Country of *Oman.*

Schedad, Son of *Ad*, was the firſt Ruler or King of the *Adits.* He governed, according to the *Eaſtern* Authors, with much State and Splendor, and was ſo proud as to flatter himſelf that his Subjects would honour him as a God. They are as laviſh of fabulous Stories concerning this *Schedad* as the *Grecians* concerning their Heroes; but the Particulars are uſeleſs here. We know nothing of *Schedad*'s Succeſſors: But the *Coran* relates, that the *Adits* being fallen into Idolatry, God ſent their Brother *Hud* (whom they pretend to have been *Heber*) to preach to them the Unity of the ſupreme Being. *Abulfeda* gives the following Account of this Miſſion. *Hud*, or as moſt think *Heber*, looked upon by the Jews alſo as a great Prophet, was ſent by God to the *Adits* who adored three Idols. Theſe People, as likewiſe the

Thamudits, were Giants of an immoderate Size, to which the *Coran* alludes in theſe Words: *Remember the Time in which God made you to ſucceed the People of* Noah, *when he inlarged your Stature*[a].

Hud preach'd to the *Adits*; they rejected him, perſevered in Wickedneſs; and God puniſh'd their Incredulity, by ſending againſt them a choaking Wind ſeven Nights and eight Days ſucceſſively. This Wind[b] was ſo ſcorching and pernicious, that the breathing of it entirely conſumed their Bodies. So all thoſe Unbelievers were deſtroyed, except *Hud* himſelf, and thoſe who believed his Prophecies. *Hud* lived many Years after, and his Tomb is in the Country of *Hadramaut*, or at *Heg'r*, in the Territory of *Mecca*.

The ſame Tradition relates, that amongſt the *Adits* lived a great Man called *Locman* (different from the Philoſopher of that Name, who was Contemporary to the Prophet *David*) who was in ſo high Eſteem for his Sanctity, that his Countrymen, labouring under an exceſſive Drought, which deſtroyed both Men and Beaſts, were perſuaded no one elſe could by his Prayers appeaſe the Anger of God.

This *Locman*, after the Deſtruction of the unbelieving *Adits*, remain'd in the holy Territory of *Mecca*. God ſaid to him, *Chuſe what you like beſt, except Immortality, and I will grant it to you*. He anſwered, *Lord, Grant me to live as long as ſeven Eagles*. His Petition was heard, he took a young Eagle newly hatch'd, and when that dy'd a ſecond, and ſo on to the Number of ſeven. Each liv'd 80 Years, and *Lockman* died with the laſt of them.

The Vulgar, ſays *Abulfeda* a Mahometan Hiſtorian, roundly believe this Fable. We muſt own ingenuouſly, that ſuch ſimple Credulity may be met with elſewhere. The *Arabian* Poets have alſo ſet forth this Fable in their Verſes.

Other Writers of the ſame Nation ſpeak of thoſe *Adits* who remain'd at *Mecca* with *Locman*, and were not then involved in the Deſtruction of their Countrymen; but met at laſt with as tragical an End; for God, incenſed at their Wickedneſs, changed them into Monkies. This is found in the *Coran*, and may be look'd upon as an allegorical Fiction according to the Genius of the Eaſtern Nations. Upon the whole, the *Arabians*, when Mention is made of ſome old Thing or Story, uſually ſay, by way of Proverb, *This was in the times of* AD, as the *Grecians* did ſay heretofore, *ſuch things happened in the time of* SATURN *and of* OGYGES.

2. *Thamud*, Father of the *Thamudits*, Son of *Gether*, Son of *Aram*, Son of *Sem*, Son of *Noah*, after the Confuſion of Languages, went to ſettle in the Country of *Heg'r*, betwixt the Province of *Hegjaz* and *Syria*. His Offspring, like that of *Ad*, fell into Idolatry; and when they heard the *Adits* had been deſtroy'd by a ſtrong ſcorching Wind, 'tis ſaid, that, to ſcreen themſelves from this dreadful Calamity, they choſe to dwell in Rocks and Caves. The ADITS, ſaid they impudently, *periſhed only becauſe their Houſes were built without Cement*. God, in order to their Converſion, ſent to them their Brother *Saleh*, who, we are told muſt not be confounded with *Selah*, as *Herbelot* has done[c] in his Oriental Library; but might probably be *Phaleg*, according to the Opinion of the learned *Bochart*.

Abulfeda, cited by *Sale* and *Gagnier*, relates the Story thus: God ſent *Saleh* to the *Thamudits*. *Saleh* was Son of *Obaid*, Son of *Aſaph*, Son of *Maſakh*, Son of another *Obaid*, Son of *Hadder*, Son of *Thamud*. *Saleh* preach'd to them the Unity of God,

[a] *Gelall'din* explains thoſe Words thus: *The talleſt of them was a hundred Cubits high, and the loweſt ſixty.*

[b] See in *Chardin* and other Travellers the Deſcription of this Wind, and of its bad Effects.

[c] Mr. *Sale* is the Author of this Remark.

very

very few believed, and these were of the lowest Rank: The others desired the Prophet to work a Miracle which might convert them, engaging themselves to believe on that Condition. They required he should bring forth a *she Camel* out of a Rock which they shew'd to him. *Saleh* pray'd and begg'd of God to work this Miracle. Immediately a *she Camel*, which had newly brought forth, came out of the Rock. The incredulous *Thamudits*, instead of believing as they had promis'd, did hamstring the *she Camel*. God being provok'd destroy'd them three Days after, by dreadful Storms, Earthquakes and Thunder, in the midst of which, according to the *Arabian* Tradition, the Voice of the Angel *Gabriel* was heard crying out in a frightful manner, *Perish all of you*. After this *Saleh* retired into *Palestine*, but went back afterwards to settle in *Hegjaz*, and persevered in the Worship of God till he died in the fifty eighth Year of his Age. This Tribe of the *Thamudits* is propos'd, with that of the *Adits* to the *Mahometans*, as an Example of the Consequences of God's Anger against the Wicked and Unbelievers.

3. *Gjadis*, *Thamud*'s Brother, and Father of the *Gjadisits*, after the Confusion of Languages, settled in the Country which lies betwixt the two *Keblah's* [a], that is between *Mecca* and *Medina*, and all the flat Country of the Peninsula of *Arabia* called *Al-Yemâm*.

4. *Tasm* Son of *Lud*, Son of *Sem*, Son of *Noah*, Father of the *Tasmits*, inhabited the same Countries as the *Gjadisits*: and those two Tribes were united under the Government of *Tasm*.

Abulfeda gives the following Account of them: " One of the Posterity of *Tasm*, " who was King of the *Tasmits* and *Gjadisits*, a wicked and voluptuous Prince, made " a Law to hinder the young Women of the *Gjadisits* from being married, till he " had obtained from them what was heretofore called [b] the *Right of the Lord of* " *the Manor* [c]. This highly provoked the *Gjadisits*, who conspired to rid themselves " of that Tyrant: In order to put this Design in Execution, they invited the King and " his chief Courtiers to a grand Entertainment, which was prepared in the open " Fields. Those Wretches no sooner began to be merry, but the *Gjadisits* who had " hid their Swords in the Sands, rushed upon the Tyrant, and killed him, with all " those who had been invited: They likewise murdered the *Tasmits*, some of whom " having escaped the Slaughter, called upon the King of *Yemen*, or *Arabia Felix*, to " come to their Help: He granted their Demand, attacked the *Gjadisits*, and utterly " destroyed them, and from that Time there is no Mention made in any History " either of the *Gjadisits* or of the *Tasmits*, so far that when any incredible Story is " related, it is passed into a Proverb, *This is a Story of* Tasm."

This is all the Account given of those antient *Arabian* Tribes, the Whole of which is uncertain, if not fabulous; yet serves their Poets and other Authors as a Groundwork for their Poems, Allusions and Proverbs. Even the Historians relate gravely these Fables; and the *Coran* itself, if literally understood, looks upon them as the Basis and Foundation of the Doctrine of Morality. We now must introduce a more credible and sure History of the *unmixed Arabians*.

This Nation is the Posterity of *Kathan*, Son of *Eber*, Son of *Schalekh*, Son of *Arphaxad*, Son of *Sam*, Son of *Noah*. *Kahtan* is the same as *Yoctan* Son of *Eber*, Brother to *Phaleg*, mentioned in the Book of *Genesis*: This is so firmly believed by

[a] See hereafter the Meaning of that Word.

[b] These two Notes are only to let us understand, that our Author, out of Modesty, has put these Words instead of those employ'd by *Abulfeda* or his Translator; and for the same Reason I shall not put the pretended *English* or *Scotch* Word he mentions; but this barbarous Custom is easily guessed at.

Saadiah Gaon, that, as *Pocock* obſerves, he has put the Name of *Kahtan* inſtead of *Yoctan* in his *Arabian* Verſion of the *Pentateuch*, which Example has been followed by *Elmacim*, a Chriſtian Writer in his Hiſtory. *Eber*, ſays he, *had ſeveral Sons, and amongſt them* Kahtan, *Father of the* Arabians, *who is alſo called* Yoctan. *Yoctan* having many Children, named three of them to be above the reſt, *Saba*, *Awſar*, and *Hawila*, they all inhabited the *Yemen*.

Kahtan had two Sons, *Ya'arab*, Father of the *Arabians*, who dwelt in *Yemen*; and *Gjorham* the Second, Father of the *Gjorhamites*, who lived in the Country of *Hegiaz: Iſhmael*, Son of *Abraham*, allied himſelf to them by marrying a *Gjorhamite* Woman.

Ya'arab had a Son named *Saba*, metioned in the *Coran*. In the Book of *Geneſis*, *Saba* or *Sheba* is placed amongſt the immediate Children of *Yoctan*; but the *Arabian* Hiſtorians reckon him only in the third Generation.

Saba was ſo named, ſays *Abulfeda*, from the many Captives he took in the Courſe of his Victories, he was before called *Abdſchems*, that is, *Servant of the Sun*. From him came all the *Arabian* Tribes of *Yemen*. His Children were *Hamiar*, *Cahlan*, *Amru*, *Aſh'ar*, and *Amelah*; from *Hamiar* deſcended the *Kodhaits*, by *Kodha'a* King of the Province of *Shagr*, his Tomb is yet ſeen on the Top of a Mountain of the ſame Name; from the *Kodhaits* came the *Calbits*, by *Calb*, who ſettled at *Dawnato'l-Gjandal* at *Tabuc*, and on the Confines of *Syria*. *Zobair* Son of *Habab*, and *Zaid* Son of *Haretha* (who was firſt a Slave, then ſet at Liberty, and an adoptive Son of *Mahomet*) were both *Calbits*. The *Marahaits* and *Gjohainits* (a numerous Tribe ſubdivided into ſeveral large Families) who ſettled in the *North* of *Hegias* towards the Sea of *Gjodda*. The *Baluts*, likewiſe the *Tanuchites* and the *Salihites*, were Deſcendants of *Kodha'a*. The laſt mentioned lived in the Deſarts of *Syria*, and were deſtroyed by the Kings of *Gaſſan*. *Kodha'a* was alſo Father of the *Nahdits* and of the *Odhraits*. The Tribe of the *Shaabanites* deſcended alſo from *Hamar* by his Son *Shaaban*.

The Poſterity of *Chalan* was very numerous, and made up ſeven Tribes.

1. *Al-Azd*, from whom were derived the *Gaſſanites* Kings of *Syria*; the *Awſites*, Inhabitants of *Yathreb*, ſince called *Medina*; the *Khazregiits*, who dwelt in the ſame Place; theſe twoFamilies embraced *Mahometiſm*, and were *Mahomet*'s [a] *Anſarians*, or his auxiliary Troops: The *Barekites*, the *Dawſites*, the *Atikites*, the *Gaſekites*, the *Khoſaites*, ſo called becauſe they were *ſeparated* from the other Tribes of the *Yemen* by the great Inundation, which in the *Koran* is called *Sil-Al-Arem*, they were obliged to retire into the *Hegjaz*, and ſettled at *Batn-Marr* near *Mecca*, where they became ſo powerful, that they uſurped the Temple and Principality of *Mecca*, from the Children of *Iſhmael*, who had enjoyed it ever ſince the Deſtruction of the *Gjoramites*: They maintained themſelves in Poſſeſſion till *Abu-Gabſham* was cheated out of it by *Coſa*, one of *Mahomet*'s Anceſtors, at a drunken Bout in the Town of *Alfaict*. The Poets, ſays *Abulfeda*, made themſelves merry on this Loſs of the [b] *Ca'aba*, and their Verſes, according to *Gagnier*, a Man very well verſed in the *Arabian* Language, are ingenious, but would not be agreeable in a Tranſlation; we muſt take his Word for it. However *Aba-Gabſan*'s repenting his Bargain when 'twas too late, became a Proverb: and the *Khozaits* were turned out of *Mecca*, and obliged to retire into their old Quarters at *Batn-Marr*.

[a] *Anſar*, Protector or Defender. See *Herbelot*, &c.
[b] The Temple of *Mecca* was ſo called.

2. *Al-Tai*, who ſettled in *Nag'd*, a Province of the *Hegjaz*, near the Hills *Agja* and *Salma*, ſince called Mountains of *Tai*, who was alſo nam'd *Odad:* from him came the Families of *Gjodailah*, *Nabhan*, *Bowlan*, *Salaman*, *Hana*, and *Sodus*.

3. *Madhegi*, from whom ſprang the Families of *Kawlan*, *Gjanb*, *Awa*, *Sa'ad* (ſurnamed *Ab-Al-Aſchira*, Father of the numerous Family, becauſe he lived to ride on Horſeback at the Head of three hundred Men, all of them his own Children and Grand-Children) *Gjoſits*, *Zobaidits*, *Al-Nachaits* and *Anas*, of whoſe Poſterity was *Amar*, *Mahomet*'s Companion.

4. *Hamdan*, from whom deſcended the Family of *Rabia*, who were in high Repute both before and after the Eſtabliſhment of *Mahometiſm*.

5. *Kenda* had that Name given him for his ungrateful Behaviour towards his Father *Goſair*; he was before called *Thaw'r*; he ſettled in the *Yemen* joining the Province of *Hadhramut*; and was killed by *Moawia:* from him ſprang the Families of *Saſaſee* and *Sacun*.

6. *Morad*, Father of all the *Moradites*, who inhabit the Mountains of the *Yemen* in the Neighbourhood of *Zabid*.

7. *Anmar*, from whom deſcended the *Bagjalits* and *Chata'anites*. All theſe were the Poſterity of *Chalan* Son of *Saba*, from whoſe other Children came *Lachm* and *Gjodham*, Children of *Amru:* the *Aſhaarites*, from *Aſhaar*; and the *Amelits*, from *Amela*; theſe laſt fled to *Syria* about *Damaſcus*, into a Mountain called to this Day *Amela*, at the Time of the above-mentioned Inundation, about the Reign of *Alexander* the Great.

All theſe Tribes had their own Kings for ſome Ages; *Mahomet* and his Succeſſors brought them over to *Mahometiſm*, ſome by Perſuaſion, others by Force; having firſt deſtroyed the Jews, who from the Time of *Joſhua*, or rather from their Diſperſion, were grown very powerful, and had gained many Proſelytes in *Arabia:* but as ſeventy Years before one *Joſeph Dhu-Nowas*, an *Arabian* Prince and a Jew, had treated the Chriſtians with the utmoſt Severity; *Mahomet* ſerved the Jews in the like manner, and forced them to retire out of *Arabia*; He was more humane towards the Chriſtians, only laid a Tax upon them, and allowed them the free Exerciſe of their Religion.

We ſhall now introduce an Account of the Origin and Progreſs of the *Moſt Arabians*, or *Arabians mixt*, ſuch as may be gathered from the Genealogy of *Mahomet*, borrowed from *Gagnier* in his Introduction to the Life of that falſe Prophet.

The GENEALOGY *of* MAHOMET.

" *Mohammed*, or *Mahomet*, who was alſo called *Abul Kaſem*, that is, Father of " *Kaſem*[a], was Son of *Abd'ollah*, Son of *Haſhem*, Son of *Abd Menaf*, Son of *Coſa*, " Son of *Kelab*, Son of *Morrah*, Son of *Ca'ab*, Son of *Lowa*, Son of *Galeb*, Son " of *Fehr*, Son of *Malek*, Son of *Al-Nadhr*, Son of *Kenanah*, Son of *Hozaimah*, " Son of *Modreka*, Son of *Al-Yas*, Son of *Modhar*, Son of *Nazar*, Son of *Ma'ad*, " Son of *Adnan*.

" So far all the *Arabian* Hiſtorians agree; but ſome pretend there were about " forty Generations betwixt *Adnan* and *Iſhmael*, others reckon but ſeven: *Abulfeda*

[a] The *Arabians* are often called by the Name of their firſt Son.

" thinks

" thinks it more probable that *Adnan* was Son of *Odd*, Son of *Odad*, Son of *Al-Yesa*,
" Son of *Al-Homaisa*, Son of *Salaman*, Son of *Nabet*, Son of *Hamal*, Son of *Kidar*,
" Son of *Ishmael*, Son of *Ibrahim* (or *Abraham*) :.... *Ishmael* was also called *Aarako'l*
" *Tharam*, which signifies, *a Spring of Water*, from the Fountain which the Angel
" shew'd to *Agar* in the Desert[a]. This they pretend is the Well now called *Zem-*
" *Zem*, near the *Ca'aba*, or famous Temple of *Mecca*.

" The direct Line of *Mahomet*'s Descent from *Ibrahim* is thus related by *Gagnier*,
" *Ishmael* was born in the Land of *Canaan*[b], when *Abraham* was eighty six Years old:
" His Mother was *Hagar*, Servant Maid to *Ibrahim*; *Ishmael* was circumcised with
" his Father at thirteen Years of Age: *Isaac* being born a Year after by *Sara*, the
" Wife of *Ibrahim*, *Ishmael* and his Mother were banished to *Mecca*..... This
" Town was inhabited by the *Gjorhamites*.... or pure *Arabians*; *Ishmael* entered into
" an Alliance with them, and married[c] *Ra'ala* Daughter of *Madhad* King of the
" *Gjoramites*, and had by her twelve Sons, from whom sprang all the Most or Mixt
" *Arabians*; otherwise called *Ishmaelites* from their Father, or *Hagarenians* from *Ish-*
" *mael*'s Mother. As to the Word *Saracens*, there is no Reason to think it is de-
" rived from *Sarah*, nor from a Word which signifies *Thieving*, a common Vice
" amongst the *Arabians*, as St. *Jerome* takes Notice; but, as *Pocock*[d] learnedly
" proves it, from another which signifies the *East*; so that *Saracens* only mean
" Eastern Nations: As to the Words *Arabia* and *Arabian*, the same *Pocock* may be
" consulted.

" *Hagar* died at *Mecca* some time after her Son *Ishmael*'s Marriage, and was bu-
" ried at a Place called *Hagira*. *Ibrahim* received a Command from God, says *Gagnier*
" and the *Arabian* Historians, to build the *Ca'aba*.... which he performed with his
" Son *Ishmael*, who furnished the Stone, and work'd with *Ibrahim*. This last men-
" tioned Patriarch, whilst at Work, stood upon a Stone, which is to this Day called
" *Ibrahim*'s Footstool, and on which remains the Impression of his Feet. This
" Temple subsisted till the *Koraishites* demolished it in the thirty fifth Year of *Ma-*
" *homet*'s Life, and built a new Temple, about two thousand seven hundred and
" ninety Years after the Building of the first. *Ishmael* lived one hundred and thirty
" seven Years, died at *Mecca*, and was buried in the Tomb of his Mother *Hagar*.

" 1. The *Arabian* Historians mention only two of *Ishmael*'s twelve Sons. The
" eldest was *Nabet*, who succeeded his Father in the Command or Custody of the
" Temple. After his Death the *Gjoramites* usurped that Function, and kept it about
" three hundred Years, when they were destroyed by Sickness, such as the bloody
" Flux and other Distempers in Punishment of their Sins, and then the *Ishmaelites*
" recovered their antient Right.

2. " The second Son of *Ishmael* was *Kidar*, the same who is mentioned[e] in several
" Places of Scripture, and *Mahomet*'s Pedigree from *Ishmael* is continued by him:
" This was known by the Prophetick Light which appeared bright on his Face, as
" it had done on his Forefathers from *Adam*..... *Kidar* married a hundred Wives out
" of the Daughters of *Isaac*, but they all proved *barren*: At last he learnt by a Dream

[a] See *Genesis*, ch. xxi. *v.* 19.
[b] See *Abulfeda* in *Mahomet*'s Life: The *Coran*, Sur. 37. v. 103, and following, says, that *Ishmael* was to have been sacrificed: the Bible says *Isaac*.
[c] The Scripture says to the contrary, that he married a Wife out of the Land of *Egypt*.
[d] See *Pocock*, p. 33, 34 and 35 in his Notes.
[e] See *Genesis*, c. xxv. *Jerem.* c. xlix. 1 *Chron.* c. i. *Ezek.* c. xxvii. *Psal.* cxx, &c.

" that [a] *Fakhera*, Daughter of the King of the *Gjoramites*, of the Poſterity of *Seth*,
" was to be his Wife; he married her, and had a Son, *viz.*

" 3. *Hamal*, who was born in the Life-time of *Jacob*..... He had a Son named
" 4. *Nabet*.
" 5. *Salaman*.
" 6. *Homaiſa*.
" 7. *Al-Yeſa*.
" 8. *Odad*, ſo called from his ſtrong Voice; he was, they ſay, the firſt of the
" *Iſhmaelites* who made uſe of a Reed to write, and excelled in that Art above all
" his Cotemporaries. His Son [b] was

" 9. *Od*.
" 10. *Adnan*.... who had two Sons, *Acc* Father of the *Accits*, and
" 11. *Ma'ad*, ſo named from his Victories and the Spoils he took from his Ene-
" mies. *Zohari* relates..... that *Moſes* hearing of the Depredations committed by
" *Ma'ad*'s Children upon the *Iſraelites*, called thrice upon God for Help againſt
" them, without receiving any Anſwer, which wondering at, and complaining of,
" he was anſwered, *that from that People the beſt of God's Servants was to be born*
" *(Mahomet)*. We are likewiſe told that *Bocht-Naſer* [c] *(Nebuchadnezzar)* having
" reſolved to conquer *Arabia*, and to put their Prophets to Death, and deſtroy
" their Temple, ordered *Jeremiah* to ſeize *Ma'ad* (of whom *Mahomet* was to come)
" to bring him into *Syria*, and hinder him from cohabiting with his Wife; which
" being performed by *Jeremy*, yet *Nebuchadnezzar* ſet *Ma'ad* at Liberty, and ſent
" him back into the Province of *Tehemah*, in which *Mecca* is ſituated.... *Ma'ad*
" had a Son out of the Prophet's Genealogy named *Kodha'ah*, Father of the *Kodaites*,
" and in the direct Line.

" 12. *Nazar*.... who had four Sons *Anmar*, *Ayad*, *Rabiah*, and
" 13. *Modhar* (in the Pedigree of *Mahomet)* who tho' younger was eſtabliſhed
" by his Father in the Dignity of Maſter of the Temple". *(Gagnier* relates a long Story about the laſt Will and Teſtament of *Nazar*, the Judgment pronounced by *Al-Aſa'a*, ſome Particulars of the four Brothers Journey to *Al-Aſa'a*, and of their Stay with him; of which *Herbelot* gives likewiſe an Account with ſome Variations; which we omit as uſeleſs to the Pedigree of *Mahomet*, or of the *Moſt Arabians")*
" *Modhar* in his old Age had a Son

" 14. Called *Al-Yas*, that is *Deſpair*, becauſe his Father had loſt all Hopes of
" having a Son. *Al-Yas* was alſo named *Habib*, that is, *the Well-beloved*.... he
" brought back the *Iſhmaelites* to the Religion of their Forefathers, and gave a
" new Luſtre to the *Ca'aba*; for which Reaſon the *Arabians* compared him to *Loc-*
" *man*, called him *the Prince of the People, and Lord of his Tribe*. Nothing was
" done without him.

" Out of the Genealogical Line *Modhar* had another Son, called *Kais*, or *Ailan*,
" tho' ſome pretend that *Ailan* was *Modhar*'s Horſe or Dog, others ſay *Ailan* was
" Brother to *Al-Yas* and Father of *Kais*: However that be, *Kais* became very il-
" luſtrious by the Number of Tribes and Families ſprung from him, *viz.* the
" *Hawazenites*, amongſt whom *Mahomet* was brought up; the Children of *Kelab*,

[a] *Fakhera* ſignifies *precious*.
[b] Out of *Mahomet*'s Line *Odad* had another Son, named *Tai*. See *Vita Mahom.* p. 120.
[c] Such is the Ignorance of the *Arabian* Hiſtorians, they make *Nebuchadnezzar* and *Jeremy* Cotemporaries to *Moſes*.

" who

" who were Lords of *Aleppo* and Kings of *Meuſel*; the Families of *Amer*, of *Saaſaa*,
" and of *Chafagia*, which laſt mentioned were in *Abulfeda*'s Time Lords in the Pro-
" vince of *Erak*; the Children of *Rabia*, of *Gjoſm*, of *Helal*, of *Thakif*.... of
" *Nomair*, of *Rahela*, of *Mazen*, of *Gatſan*, of *Abas*; the Tribes of *Dhobian* and
" of the *Abaſits*, with thoſe of *Solaim* and of the *Aſgjaits*. The *Dhobianits* and
" *Abaſits* entered into a War which laſted forty Years about two Horſes called *Dahes*
" and *Cabra*, who had run againſt two others named *Al-Chara* and *Al-Fana*, du-
" ring which *Antara* the *Abaſite*, and *Heſn* the *Dhobianite* ſignalized themſelves,
" the firſt by his intrepid Courage, the ſecond by a boundleſs Liberality. The
" Length of this War gave riſe to a Proverb about Law-ſuits not eaſily decided, which
" are ſaid to be like *the War of* Dahes *and* Cabra. *Adwan*, whoſe Tribe inhabited
" *Taief* before the *Thakiſites* was likewiſe a Deſcendant of *Kais*.

" 15. But to return to *Mahomet*'s Pedigree, *Al-Yas* had a Son called *Amer*, and
" ſirnamed *Modrecah*, that is, the *Purſuer* or *Obtainer*, becauſe all the good Qualities
" and Virtues of his Anceſtors, (beſides the prophetick Light ſhining in his Face as
" it did in all *Mahomet*'s direct Line) were re-united in his Perſon: he was for
" many Years without a Wife, but at laſt he married his Couſin-German, having
" been adviſed in a Dream to do it.

Al-Yas, in the Collateral Line, had another Son named *Tabecha*.... from whom were derived the Tribes or Families of *Tamim*, *Rabba*, *Datbah*, and *Mozaina*, all of which were called *Khendafits*, from their Mother *Khendaff*[a].

" 16. *Amer* or *Modrecah* had a Son in the direct Line called *Khozaimah*; and in
" the collateral another named *Hodhail*: from him ſprang all the *Hodhailits*, and a-
" mongſt them *Abdo'lla* one of *Mahomet*'s Companions, the Poet *Abu-Dhowaid*, &c.

" 17. *Khoſaimah*, in the prophetick Line, had a Son named *Kenana*, from the
" Word *Ken*, which ſignifies a *Covering*, a *Shade*, becauſe he protected his People:
" His other Children were *Hawn* (from whom came the Tribes of *Addhal* and of
" his Brother *Al-Daiſh)* and *Aſad* Father of the *Cahelites* and of the *Dowdanites*.

" 18. *Kenana*'s Son *Malek* was ſirnamed *Al-Nadhr* for his Beauty.... in the
" Collateral Line *Kenana* had ſeveral other Sons, viz. *Mal-Kân*, *Abd-manah*, *Amrou*
" and *Amer*, from each of whom ſprang ſeveral Tribes.....

" 19. *Malek*'s only Son was *Fehr*, ſirnamed *Karaiſh*, by Reaſon of his Boldneſs
" and Courage; others are of Opinion *Al-Nadhr* had that Name given him by
" God, upon account of his plain and frank Temper; laſtly, ſome Authors derive
" that Word from *Karaſha*, which ſignifies to *aſſemble* or *gather*, becauſe *Coſa*,
" *Ferh*'s great Grandſon, got together all the Deſcendants of *Ferh* to obtain by
" their Help the Poſſeſſion of the *Caa'ba*.....

" 20. *Galeb* was *Ferh*'s Son in the direct Line: in the Collateral *Ferh* had two
" other Sons, viz. *Mohareb*, Father of a Tribe of the ſame Name, and *Al-Hareth*,
" from whom ſprang the Family of *Al-Chologe*, whoſe Deſcendant was *Abu-Obaidah*,
" one of the ten Martyrs mentioned in the Hiſtory of *Mahomet*.

" 21. *Galeb* had a Son in the direct Line called *Lowa*, and one in the collateral
" named *Taiem* or *Al-Adram*, that is, *without a Beard*, whoſe Deſcendants were
" nicknamed *Adramits*.

" 22. *Lowa* had ſix Sons, viz. *Caab* in the direct Line, and in the collateral *Al-*
" *Hareth*, who died without Iſſue, *Saad*, *Hoſaima*, *Amer* and *Aſama*, who were

[a] That is *who walks proudly*.

" Founders of as many Tribes: *Amru* who was killed by *Ali* in the War of the " *Ditch* was of the Poſterity of *Amer*. *Ca'ab* enjoyed a great Authority amongſt " the *Arabians*, he changed the Name of the ſixth Day of the Week from *Arnba*, " which ſignifies *a Day of Joy and Pleaſure* to *Gjama'a*, which means *a Day of* " *Aſſembly*, and conſecrated that Day to divine Worſhip, calling the People together, " and inſtructing them in the Law of God, and foretelling the Coming of *Mahomet*, " (if we give any Credit to *Mahometan Legends*).... But after *Ca'ab*'s Death, which " happened five hundred and twenty Years before the War of the Elephant[a], at " which Time *Mahomet* was born, all his Inſtructions and Exhortations were " forgot.

" 23. *Morra* was in the Prophet's Genealogical Line Son of *Ca'ab*, who had alſo " two other Sons, *Hoſais* (Father of the *Sahamits*, and likewiſe of the *Gjemachits*, " from whom came the two Brothers *Omaia* and *Obba*, ſworn Enemies of *Mahomet*) " and *Ada* Father of the *Adits*, from whom deſcended *Sa'id* one of the ten Mar- " tyrs, and *Omar* one of the *Califes* who ſucceeded the Prophet.

" 24. *Morra* had in the direct Line a Son named *Kelab*, or *Hakim*, or *Adwa*..... " and two more in the collateral, viz. *Taiem* (from whom deſcended *Talha* one " of the ten Martyrs, and *Abu-Beer* ſurnamed *Al-Seddick the faithful Witneſs*, who " was *Mahomet*'s Father-in-Law, and his Succeſſor in the Dignity of *Califf*) and " *Yokdha*, from whom ſprang the *Makhzumits*.....

" 25. *Kelab*, in the Collateral Line, had a Son named *Zabra*, Father of the *Zabrits*, " from which Tribe came *Sa'ad* one of the ten Martyrs, and *Amenah* Mother of " *Mahomet*: But in the Genealogy of the Prophet, *Kelab*'s Son was *Zaid*, otherwiſe " called *Koſa*, upon Account of his Beauty, Learning, Love for Truth, and glorious " Atchievements.... he married *Haia* Daughter of *Halil*, who beſides being Maſter " of the *Ca'aba*, was alſo chief Ruler of *Mecca*. *Koſa* found Means to obtain " the ſpiritual and temporal Government, took upon him the Name of King[b], " and left three Sons, *viz.*

" 26. In the direct Line *Abd-Menaf*, or *At-Moghaira*, or *Al-Kamar*, that is, *the* " *Moon*, by Reaſon of his Beauty, he was declared Prince in his Father's Life- " time.... died at *Mecca*, and was buried in the Hill named *Al-Hagian*, which " became a common Burying-Place. *Koſa*'s Sons in the Collateral Line were *Abdo'l-* " *Dar*, (Founder of the Family of *Shaiba*, from which deſcended *Al-Nadbre* one of " *Mahomet*'s moſt inveterate Enemies, and put to Death by his Order after the Battle " of *Bedr*) and *Abdo'l-Ozza*, from whom came *Al-Zobair*, one of the ten Martyrs, " and *Khadigja* Wife of the Prophet.

" 27. *Abdmenaf* had in the Genealogical Line a Son called *Amra*, ſurnamed " *Al-Ola* the *Sublime*, by reaſon of his high Station, or *Haſhem*, that is the *Bread-* " *Breaker*, becauſe in a Time of Dearth he furniſhed his Subjects with Bread.... " he died at *Gaza*. In the collateral Line the other Sons of *Abd-Menaf* were *Abd-* " *ſhems* (Father of the *Ommiads* by his Son *Ommiah*, from whom deſcended *Ocka*, " put to a violent Death by *Mahomet*, after the Battle of *Bedr*.) *Al-Motalleb* (Fa- " ther of the *Al-Motallabits*) and *Nawfal* (Father of the *Nawfalites*.)

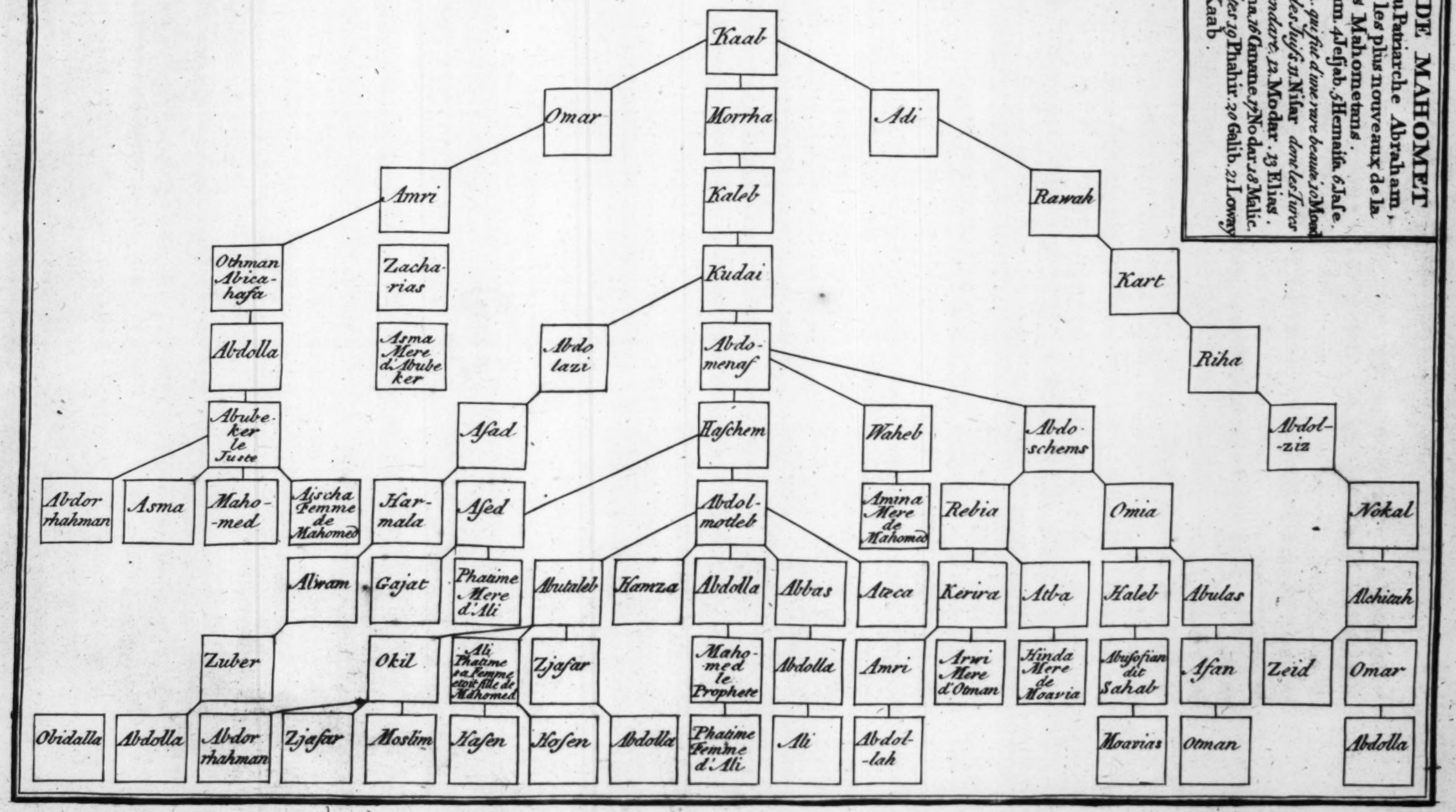
[a] According to this Chronology, *Ca'ab* lived in the firſt Age of Chriſtianity, before the Deſtruction of *Jeruſalem*..... but the Time of his Birth, or how long he liv'd, is not known.

[b] *Gagnier* relates the Story of *Koſa*, his obtaining the Poſſeſſion of *Mecca* and the *Caa'ba* two different Ways; the Curious may conſult him.

GENEALOGIE DE MAHOMET

Depuis Ismael Fils du Patriarche Abraham, tiree des Memoires les plus nouveaux de la Tradition des Mahometans.

1 Ismael. 2 Kedar. 3 Selam. 4 Jesjab. 5 Hemaiá. 6 Jase. 7 Ader. 8 Ad. 9 Ednan. *qui fut d'une rare beauté.* 10 Maad *Grand Capitaine Chrestien des Juifs et Nizar dont les Turcs disent avoir encore l'Ecriture.* 12 Modar. 13 Elias. 14 Medrike. 15 Chazaima. 16 Ganeme. 17 Nodar. 18 Malic. *Celebre entre les Prophetes.* 19 Phahir. 20 Galib. 21 Lowy. 22 Kaab.



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" 28. *Hashem* had only one Son named *Shaiba Al-Hamd*, that is *Venerable old* " *Age* becauſe he had, when born, Gray-hairs; he was likewiſe call'd *Abdo'l-Mo-* " *talleb*, becauſe that having loſt his Father in his Childhood, he was brought up " by his Uncle *Al-Motalleb*. He was the firſt *Arabian* who dy'd his Hair black: " God revealed to him where was the Well of *Zemzem* . . . . . about five hundred " Years after the *Gjoramites* had thrown into it the Swords and Armour of *Kolaab*, " the two golden *Antelopes* [a], ſeveral other precious Things, filled it up, and fled " into *Arabia Felix*. *Abdo'l-Motalleb* went about digging up the Earth, with his " only Son *Al-Hareth*; the Work was interrupted by the *Koraiſhits*, he made a " Vow to God that if he ſent him ten Sons more to help him, one of them ſhould " be ſacrified, in the mean while he kept Poſſeſſion of the Place, and having had " eleven Sons more, he began to dig again in Spight of all Oppoſition, he found " the above-mentioned Treaſure, and at laſt the Spring of Water [b], of the Swords " and Armour he made an Iron-gate to the *Ca'aba*, and melting down the golden " *Antelopes*, he covered the Gate with gold Plates [c] . . .

" 29. *Abdo'l-Motalleb*'s Son in the Genealogical Line of the Prophet was *Ab-* " *do'llah*, the handſomeſt of all the *Koraiſhits*; all the Women were deeply in " Love with him, inſomuch that *Joſeph*'s Hiſtory with *Potifar*'s Wife was often " renew'd, ... and the Night in which he conſummated his Marriage with " *Amenah*, two hundred *Arabian* Women died (of Grief) without having ever " been married. *Abdo'llah* had twelve Brothers and ſix Siſters, but four of the " Brothers only, viz. *Abu-Taleb*, *Abdo'l-Ca'abah*, *Haniza* and *Al-Albas*, and one " Siſter named *Safia*, lived to the Time of the *Iſlamiſm* [d].

" The Time of *Mahomet*'s Birth drawing near, all the *Arabian* Witches ſpoke " of it; *Satan*'s Throne was deſtroyd, all the Idols were thrown down, a great " Famine with which the *Koraiſhites* had long been afflicted, ceaſed by a ſudden " Fruitfulneſs of the Earth, and that Year was named *the Year of Liberty and* " *Joy*; all the *Arabian* Women deſired Male Children, in hopes of bringing forth " the ſo long expected Prophet; laſtly, God [e] *deſtroyed the Maſters of the Elephants* " . . . . in the following Manner.

" The *Abyſſins* or *Ethiopians*, (having over come the *Hemiarits*, and forced their " laſt King *Dhu-Nowas*, a Jew and a cruel Perſecutor of the Chriſtians, to fling him- " ſelf into the Sea,) were at that Time Maſters of the *South* Part of *Arabia*. One " *Abrahah* ſent by *Negus* King of *Ethiopia* to be Governor of that Country, grew " jealous of the Glory of the Temple at *Mecca*, he therefore built a magnificent " Church in *Sana'ah*, the Place of his Reſidence, and Capital Town of *Arabia* " *Felix*, and ordered all the *Arabians* to come to it in *Pilgrimage* inſtead of going " to *Mecca*. But an *Arabian* of the Tribe of *Kenan* came privately into the Tem- " ple and did his Occaſions in it; *Abrahah* highly incenſed at this Inſult and " Prophanation, ſwore he would revenge that Affront by deſtroying the Temple " at *Mecca*; he took the Field with a powerful Army, which was ſtill more " formidable by a prodigiouſly large Elephant [f], on which *Abrahah* himſelf was

[a] A wild Beaſt in the *Indies* about the Bigneſs of a Roe-buck.
[b] The ſame which the Angel ſhew'd to *Agar*, *Iſhmael*'s Mother.
[c] The firſt Gold with which the *Ca'aba* was adorned.
[d] *See* hereafter the Eſtabliſhment of *Mahometiſm*.
[e] See the *Koran*, Sur. 105. v. 2.
[f] Some Authors ſay there were thirteen Elephants in that Army.

" mounted

" mounted ; . . . . . But when he was come within a Day's Journey of *Mecca* ac-
" cording to *Abdo'l-Motalleb*, his Prediction . . . . and Prayer . . . . . The Elephant
" would not go towards *Mecca*, but turned his Back to it, all poſſible Means were
" uſed without Succeſs to make the Beaſt advance towards *Mecca*; . . . . Part of the
" Army was drowned by a Torrent which drove them into the Sea, the reſt were
" killed by an Army of Birds black and white, with a Mixture of green and
" yellow, which held in their Claws and Beak three Stones which they darted
" upon the Head of the Men, and pierced them through from Top to Bottom ;
" *Abrahah* was ſtruck with a Diſtemper which cauſed his Body to fall in Pieces:
" One Man only, *viz. Abu Yakſum* eſcaped to bring the News to the King of
" *Ethiopia*, which he had no ſooner done, but he was killed by one of the ſaid
" Birds". Such are the Wonders which, if we credit the *Arabian* Legendary Au-
thors, God wrought for the Preſervation of the Temple of *Mecca*; and were the
Fore-runners of *Mahomet*'s Birth, who was *Abdollah*'s Son by his Wife *Amena*,
and was conceived on a *Friday* Night in a Country-houſe, within the three Days
on which Sacrifices were offered in the Vale of *Muna*, at the Time preciſely when
the *Arabians* performed the Ceremony of throwing Stones againſt Satan, in the 881ſt
Year of the Æra of *Alexander the Great*. We cannot doubt but moſt of our
Readers will look upon this Account as fabulous, yet ſome Facts may be true
which a Man of *Mahomet*'s Turn of Mind might eaſily improve into Miracles, as
others have done, and will appear by the following Diſſertations.

A DI-

A

DISSERTATION.

The Life of MAHOMET.

WE ſhall follow in this and the following Diſſertations the ſame Method of which we have made uſe in the whole Work. To a faithful Account of what has been related by Hiſtorians, we ſhall now and then ſubjoin our own Reflections; and as we cannot but condemn this *Impoſtor*, whoſe Religion has like a furious Torrent laid waſte *Aſia*, *Africa*, and a great Part of *Europe*; we ſhall likewiſe impartially conſider, the artful Proportion of *Mahomet*'s bold Undertaking, with the common Notions of Mankind, (chiefly of his Countrymen the *Arabians)* with their predominant Paſſions and Cuſtoms, with the then divided State of *Chriſtendom*; and to what Purpoſe he has employed Enthuſiaſm and Miracles.

The foregoing Introduction is a Heap of Fables, or at leaſt of uncertain Facts, to which the *Muſſulmen* give Credit, as moſt other Nations do to the Accounts of their Origin fetched from the moſt remote and dark Receſſes of Antiquity. Our Readers muſt not expect to meet with exact Truth in this Abſtract of *Mahomet*'s Life [a]. This new Lawgiver like *Numa* and ſome others, without any other Miracle, has ſettled his Religion by a due Regard to the Diſpoſitions, Ignorance, Prejudices, Intereſt and Policy of the People, helped with no ſmall ſhare of Enthuſiaſm. Fabulous, uncertain, erroneous Stories, are neceſſary to a Worſhip ſo human and carnal: But that ſuch unwarrantable Means ſhould ever have been uſed for the Sake of vile Intereſt and Lucre amongſt Chriſtians, is a deplorable Misfortune, no ways to be imputed to our Holy Religion, but to the rapacious Avarice of ſome Miſcreants, and the over credulous Diſpoſition of the People.

Mahomet was born at *Mecca*, in the *Year of the Elephant* [b], the 571 of Chriſt, the 4th of *Juſtin* the Younger at Break of Day, on a *Monday* the eighth of the firſt Month *Raby* which anſwers the ninth of *April* of the ſaid Year 571 [c], according to *Boulain Villiers*. The Hiſtorians who are ſo exact in ſetting down the Day and Hour of his Birth, relate ſeveral Wonders with which it was accompanied: As a Star notified the Nativity of Chriſt, they likewiſe relate that all the Cities and Villages of *Arabia* and the neighbouring Countries, were dazzled with an extraordinary bright Light: The new Prophet was no ſooner born, but he knelt down, and raiſing his Eyes and Hands to Heaven, diſtinctly pronounced theſe Words, "God is great, there is no other God, and I am the only Apoſtle of God": He

[a] The *Muſſulmen* have invented innumerable Fables to honour their Prophet, and ſome Chriſtians have imitated them, in order to blacken his Character.

[b] See *Gagnier* in the Life of *Mahomet*. *See* the foregoing Diſſertation at the End.

[c] See *Mahomet*'s Life, p. 194. *See* alſo *Bayle* in the Note (*a*) on the Article of *Mahomet*, about the various Opinions concerning the Year of his Birth.

had no Foreſkin, an evident Proof, they ſay, that he was a true Faithful; Satan and his Angels were caſt down into the bottomleſs Pit, and their Oracles, Divinations, and Witchcraft ceaſed [a]; the ſacred Fire kept up by the Wiſemen of *Perſia* was extinguiſhed; a large Lake dried up, and the Walls of the Palace of *Choſroes* King of *Perſia*, were thrown down by a violent Earthquake, which fore-boded the Overthrow of the *Perſian* Monarchy by an *Arabian*.

On the ſeventh Day, his Grandfather *Abdôt Motalleb* gave an Entertainment to the *Koraiſhites*, and named him *Mohammed*, or as we pronounce it, *Mahomet* [b]. About the ſame Time the young Prophet's Father died without leaving him any Patrimony; but *Halima* nurſed him, and received many ſignal Favours from God upon that Account, and the whole Country had a Share in thoſe heavenly Bleſſings. The Babe was endowed with a conſtant Cleanlineſs, which other Children never have, and was an Emblem of his religious Purity: This laſt Virtue he was poſſeſſed of in an eminent Degree; and it was beſtowed upon him by the Miniſtry of two Angels, who whilſt he kept Flocks in the Country with his Foſter-Brother, took hold of him, laid him on the Ground, ripped up his Belly and Breaſt, from whence they took out a black Spot, waſhed him all over with Snow-water, filled his Breaſt with Light, cloſed it up, and he was healed in an Inſtant. This Story may be allegorically explained, and the black Spot mean Original Sin, of which the *Coran* makes mention [c], as of a heavy Load which weighed down *Mahomet*'s Back, till he was thus freed from it. However his Companion ſurprized at this wonderful Event, acquainted his Mother with it: [d] She found *Mahomet* ſtanding in the ſame Place, with his Eyes lifted up to Heaven, and his whole Body darting forth Rays of Light: She told her Husband the whole Story; he took it as a Fit of the Falling-Sickneſs, and was the firſt Author of the Report, ſo much ſpread ſince, that the grand Prophet of the *Muſſulmen* was afflicted with that Diſtemper: Others pretend that he was either hypocondriack or poſſeſſed; and his Nurſe *Halima* parted with him, and gave him back to his Mother; ſaying, She was afraid *the Devil was in him*. 'Tis more likely that *Mahomet* was an Impoſtor and an Enthuſiaſt, who knew when and how to counterfeit Inſpiration and Prophecy, than that he could himſelf make uſe of his Fits at every proper Occaſion, or that the *Arabians* were ſuch Fools or Bubbles as to miſtake a natural Diſtemper for a Divine Inſpiration. Be that as it will, the Scar of this angelical Wound reached from the Pit of his Stomach, to the Bottom of his Belly, and he had it to his Dying-day, if we believe the *Arabian* Legends.

Mahomet being ſix Years old loſt his Mother, and two Years after his Grandfather, and was under the Tuition of an Uncle [e], who carried him ſome Years after into *Syria*, where *Bohaira* with another [f] wicked Monk named *Sergius* owned him as *God's Apoſtle*, and entered into a cloſe Confederacy to propagate this new Fanaticiſm. *Sergius* is ſuppoſed to have lent a helping Hand in the Com-

[a] The Heathen Oracles have alſo been ſaid to have ceaſed when Chriſt was born.
[b] *Mohammed* ſignifies *praiſed* o *glorified*. He was the fourth *Iſhamite* of that Name.
[c] Chap. 94.
[d] *Maracci* relates this Story in a different Manner.
[e] his Name was *Abu-Taleb*.
[f] Some are of Opinion *Sergius* and *Bohaira* were one and the ſame. See *Boulain Villers*, p. 264, and *Prideaux* in his Life of *Mahomet*.

poſition

poſition of the *Koran*[a]. *Bohaira* pretended that a Cloud ſhaded the young Prophet from the Sun, that when he ſat down, the Trees put on a new Verdure to cover him; and that he had ſeen the Seal of Prophecy imprinted on his Shoulders: *Go back,* "ſaid he to *Abu-Taleb*, Uncle and Tutor of the Child, *and take Care* "*he does not fall into the Hands of the* Jews, *for this Child is to perform great Things* "*by the Appointment of God.*" *Abu-Taleb* followed the Advice, and went back to *Mecca.*

Beauty, Wiſdom, Modeſty, Wit, and a decent Behaviour were the Ornaments of *Mahomet* in his Youth, and acquired him the Name of *Al-Amin*, that is *the Faithful.* At fourteen Years of Age, others ſay at twenty, he ſerved under *Abu-Taleb* in the Wars of the *Koraiſhites.* When twenty-five Years old, he was Factor or Agent for *Khadigia* a rich Widow of the ſame Tribe, who drove a great Trade, and he undertook a ſecond Journey into *Syria* to manage her Affairs. At *Boſra* in which Town was *Bohaira*'s Convent, he wrought new Miracles before him, and another Monk called *Neſtor*; theſe Monks ſtruck with Amazement, and two more Perſons of the ſame Stamp believed in *Mahomet*, tho' not yet manifeſted to the World, and became the firſt *Muſſulman.*

Khadigia's Affairs being diſpatched, *Mahomet* went back to *Mecca*, guarded by two Angels, who covered him with their Wings; the Widow ſaw them, and ſhewed to them her Companions: This wonderful Viſion, or rather a Paſſion which ſometimes ſeizes amorous Widows upon the decline, and makes them ſee every thing in a different Light from other People, joined to the Beauty and promiſing Strength of *Mahomet*, and to ſome other Miracles of which one of his Slaves was Witneſs, made her court him in plain Terms to marry her, which he did two Months and twenty Days after his Return: So far the new Apoſtle had only Monks, Slaves, and Women for Witneſſes of his pretended Miſſion.

This Marriage made the Prophet very eaſy in his Circumſtances, for fifteen Years or thereabouts he enjoyed the Leiſure which accompanies Riches; his Wife brought him four Boys who died under Age, and four Girls who were afterwards married: He often retired during that time, like *Numa* and other Legiſlators, into a Cave in the Neighbourhood of *Mecca*, and there framed the Syſtem of a Religion, which has ſpread itſelf and done infinite Miſchief throughout the *Eaſt:* At laſt in the fortieth Year of his Age he became a Prophet, and in that Quality preached *to the Red and the Black*, that is, to all Nations[b]. He was ordered to eſtabliſh the Law of God as it is contained in the *Koran*, and to aboliſh the antient Religions chiefly Paganiſm. Judaiſm and Chriſtianiſm he only intended to reform according to *Gagnier*[c], tho' for want of having a right Notion of the Trinity, he and his Followers have, and do ſtill, give to Chriſtians the Name of Infidels: On the other ſide *Boulain Villers*[d] gives ſuch a deſcription of the Chriſtianity of thoſe Times, as makes it highly probable *Mahomet* aimed at the Deſtruction of it; and *Gagnier*[e], ſeems to be of Opinion, that *Boulain Villers* himſelf preferred *Mahometiſm* to it: Theſe two Writers may be eaſily reconciled if we conſider the vaſt Diſtinction which is betwixt *profeſſing Chriſtianity, and living as a Chriſtian ought to do.* Be that as

[a] See *Boulain-Villiers*, p. 222. who tells a Story which he does not believe himſelf.
[b] See *Gagnier*, in his Life of Mahomet, Book 1. Chap. 7.
[c] See *Gagnier* in the ſame Place.
[d] See *Boulain Villers* in his Life of *Mahomet*, p. 237. and following.
[e] See *Gagnier* in his Preface to the Life of *Mahomet.*

it will, the new Apoſtle in his motley ſpiritual and carnal Religion, has borrowed ſome few good Things from the Chriſtians, which he blended with many bad ones of his own Invention: But he never allowed the Appellation of *true Believers* to any that did not receive the *Koran*, by which he pretends to have reſtored the *Iſhlamiſm*, that is, the Religion of *Abraham* and the Prophets, as it is written in the ſaid *Koran*, Chap. 2. This pretended Prophet received his Miſſion and the true prophetical Gifts by a Viſion which he had in the *Night*, called of the Decree. He retired uſually to his Cave in the Month *Ramadhan*, in the Night betwixt the three and four and twentieth of it, which was about the Middle of our *January*, *Gabriel* appeared to *Mahomet* and ſaid to him, [a] *Read.* The Prophet anſwering, *I cannot read*; the Angel replied, *Read in the Name of God who has made the Poſterity of* Adam *from a little congealed* [b] *Blood, for your Lord deſerves infinite Veneration, he has taught Man the uſe of the Pen, he has taught him what he knew not.* This happened in the Mountain *Hora* [c], in which was the above-mentioned Cave: Going up to the Middle of the Mountain, a Voice came from Heaven to declare to him that he was the Apoſtle of God, and that *Gabriel* was the Perſon who ſpoke to him. After this Viſion *Mahomet* fainted, being unable to bear the Glory of the Angel [d], to prevent which, he appeared in a human Shape. *Khadigia* was made acquainted of this Apparition by her Husband, her Love for him made her eaſily believe it, and ſpread the News with Joy and Zeal: She told it to *Waraka*, who became a Witneſs for and a Forerunner of the new Prophet and his Law. God and his Angels converſed familiarly henceforth with *Mahomet*, who having received in the fore-mentioned Viſion the Rite and Ceremony of Ablution with Prayer; *Khadigia* was the firſt who complied with theſe religious Cuſtoms in the Preſence of her dear Prophet.

Proſelytes came on apace, *Ali Zaid*, *Mahomet*'s Slave, *Abu Becre* and ſeveral others mentioned by the Writers of *Mahomet*'s Life, were the firſt. Yet the new Prophet did not publiſh his Miſſion till three Years after, either becauſe he was then contriving how to ſucceed in his Deſigns, or rather becauſe Hiſtorians have concealed ſeveral Facts, which if known might have diſcovered the ſecret Springs of this now ſeeming wonderful Revolution: But at the Expiration of that Term, a new Apparition was ſeen, by which he was ſo much frighted, [e] that he came haſtily down from the Mountain *Hora*, crying out to his Followers, *Wrap me up.* But *Gabriel* ſtopt him in God's Name, and put into his Hands theſe Words of the *Koran* [f]. "*You who are wrapped up, riſe, go and Preach, give Glory to the Lord, purify your* "*Cloaths, avoid Abomination, (that is Idolatry) hope not to receive much more than* "*you have given, reſt in (or truſt to) God.*" Hitherto *Mahomet* had only exhorted mildly and as a Friend, but after this Order he preached publickly and with Authority; ſome of his own Family oppoſed his Miſſion, he nevertheleſs taxed his Countrymen of Idolatry, and threatned them with eternal Damnation; they re-

[a] The Angel held the Beginning of the 96th Chapter of the *Koran*.
[b] One eaſily gueſſes what is this congealed, or rather coagulated Blood. *See* the Note of *Sale* on the 96th Chapter of his *Engliſh* Verſion of the *Koran*.
[c] This ſeems an Imitation of *Moſes* on Mount *Sinai*.
[d] In all *Mahomet*'s Viſions *Gabriel* repreſents the Holy Ghoſt, being the Diſpenſer of the Myſteries of God, and of all his Graces. See *Herbelot* in his *Biblioth. Orient.*
[e] See *Boulain Villers*, p. 280.
[f] Theſe Words are the Beginning of the 74th Chap. of the *Koran*. See *Sale*'s Notes on that and the foregoing Chap. 73.

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jected him, declared themſelves his Enemies, and perſecuted thoſe who paid any Submiſſion to the new Apoſtle.

This is the Epocha of the firſt *Hegira* or Flight of the *Muſſulmen*, who being perſecuted by the *Koraiſhites*, fled into *Ethiopia*: *Mahomet* himſelf ſtaid at *Mecca*, and received in a Viſion the 53d Chap. of the *Koran*, [a] his Countrymen ſtill took all Opportunities to treat him ill, which obliged him to retire into a Houſe, which is become a Chapel called *the Houſe of the Reed* [b], and held in great Veneration, for having ſheltered *Mahomet* and his Diſciples, who, beſides a ſmall Number gone to *Ethiopia*, were only thirty-nine. In this Retirement he gained over many Proſelytes, notwithſtanding the daily Affronts put upon him, and his being accuſed of Witchcraft. This laſt Imputation is not wonderful in a Country, where the Power of Magick was thought to be very great; yet ſeveral Authors have been of Opinion that this Calumny is copied from the Hiſtory of Chriſt: But whence comes this Fondneſs of finding ſo many Paſſages of *Mahomet*'s Life like unto thoſe of *Moſes* or Chriſt? The Progreſs of the Chriſtian Religion is owing to Cauſes ſo different from the Means uſed by this Impoſtor [c], the Religions themſelves are ſo oppoſite one to the other, the Account given by *Arabian* Legends ſo over charged with hyperbolical Expreſſions, ſo diſtant from the beautiful and perſuaſive Simplicity of the ſacred Penmen, that it muſt be owned, the *Arabian* Prophet bears a nearer Reſemblance to the *Sybils* and other deceitful Oracles of the *Heathens*, than to Chriſt, to whom he can be compared but in this one Circumſtance, that both being deſcended from antient and noble Families, were reduced to Poverty: In a Word, Humility, Patience, Long-ſufferings, and Preaching, converted the World to Chriſtianity; whereas the Force of Arms proved neceſſary for the Propagation of *Mahomet*'s Doctrine, [d] and without it he never could have been *a Prophet in his own Country*. Till then his Religion had but few Followers, he daily ſuffered new Perſecutions, but was comforted by the Promiſes and Prophecies of *Gabriel*, one of which foretold the Converſion of the *Arabians* and *Barbarians*, amongſt whom it is likely he reckoned Part of the *Aſiatick Romans*, tho' ſome time before he greatly rejoiced at a Victory obtained by them over *Choſroes* King of *Perſia*, but his Joy was chiefly occaſioned by the Overthrow of the *Perſians* and of their Religion; by which Means he hoped to raiſe his own. Accordingly the Daughter of *Habib*, who was deaf, dumb, blind, and had by a Palſy loſt the Uſe of her Hands and Feet, being cured, or thought to be ſo, according to a Prophecy of *Mahomet*, which he made at the Time of an Eclipſe of the Moon, ſo many were converted, that they ſoon became ſuperior to the other *Arabian* Idolaters, *Jews* or *Chriſtians*.

Khadigia died in the tenth Year of *Mahomet*'s *Miſſion*: He ſupplied this Loſs, by taking more Wives than one; it is alſo related that he then brought over from Judaiſm the *Geniuſes* of *Niſibis*, who, as the *Arabian* Writers ſay, are ſpiritual Beings [e] inferiour to Angels, ſuperiour to Men, free Agents, capable of Good and Evil, and by conſequence may be converted and repent.

In the following Year the *Chaſregites* who were *pure Arabians*, embraced the Religion of *Mahomet*; he gave them the Name of *Anſarians* or Auxiliaries [f], be-

[a] *Gabriel* is ſaid to have brought this Chapter from Heaven.
[b] This Houſe ſtands on Mount *Safa*, and is named *Baith Soran*.
[c] See *Boulain Villers*, Pag. 145, 176, 243. and in ſeveral other Places.
[d] God ſaid to *Mahomet*, *I ſend you with a Sword*. See *Gagnier*, Pag. 241.
[e] See *Herbelot* in his *Biblioth. Orient* Article *Gen.* and in other Places.
[f] See *Gagnier* in the laſt Chap. of the firſt Book of *Mahomet*'s Life.

cauſe they powerfully helpt him to ſettle his Doctrine. In the twelfth Year he was, as he ſays in his *Koran*, carried from *Mecca* to *Jeruſalem*, and from thence to the higheſt Heavens in one Night: *Gabriel* accompanied him, holding the Bridle of *Alborack* on which *Mahomet* was mounted [a]. At *Jeruſalem* he met *Abraham*, *Moſes*, and *Jeſus*; having before that been invited by ſeveral Voices to become a *Jew* or a *Chriſtian*, or to give himſelf up to the vain Amuſements of the World: Under the Conduct of *Gabriel* he avoided thoſe Snares. The account of this nocturnal Viſion [b] is ſo interwoven with witty Turns, wild and ridiculous Fancies [c], and downright fanatical Notions [d], that we ſhall not tire our Readers with it. The *Arabian* Authors are not agreed whether this Journey was performed by *Mahomet* in his Body or only in Spirit, we might even take the whole for an Allegory if the new Apoſtle had not proved himſelf an Impoſtor or a Fanatick by endeavouring to convince the incredulous *Arabians* of the Reality of this Voyage [e].

Abut the ſame Time, *Mahomet*, having engaged his Followers by a new Oath of Fidelity to fight for him againſt the *Black* and *Red*, that is againſt all the World, was nevertheleſs obliged by the *Koraiſhites*, who endeavoured to kill him, to leave *Mecca* [f], and fly to *Medina*, where the Inhabitants received him with Reſpect and Veneration. He built there a *Moſque*, and a Houſe for his Wives, one of whom was but nine Years old; he eſtabliſhed a Confraternity betwixt the *Mohagerians* who fled with him from *Mecca*, and the *Anſarians* or Auxiliaries of *Medina*, who were to look upon and help one the other like true Brethren. Then he began with his Diſciples to wage War againſt the Unbelievers of *Mecca*, without neglecting the ſpiritual Part and the Ceremonies of his Religion. He ſettled the *Kebla* [g], that is, whereas he himſelf uſed before to turn towards *Jeruſalem* when he prayed, he now ordered his Followers to turn their Faces towards the *Ca'ab* or Temple of *Mecca*. Again he ordered that the Faithful ſhould be called to Prayers with a loud Voice from the Top of the *Moſques*, whereas before he was out of Policy inclined to the Jewiſh Horn, and had actually made uſe of the Rattles as Chriſtians did. He likewiſe ordained the grand Faſt of *Ramadhan*, in which Month the *Koran* came from Heaven, and made ſeveral Regulations about Alms, things lawful or unlawful, Policy, *&c.* all which were either inſpired or confirmed by Miracles.

A Victory obtained againſt the *Koraiſhites* proved invincibly, in the Opinion of the *Arabians*, the Juſtice and Truth of *Mahometiſm*. The Battle was fought on a *Friday* the 17th of the Month *Ramadhan*, near *Bedre*, a Well on the Confines of *Arabia*. The Prophet, in Imitation of *Moſes* [h], ſat in a Lodge made for him, and prayed for thoſe that fought; towards the End of the Battle, he ruſhed impetuouſly out of the Lodge, but *Gabriel* did not let him engage, he led him to a Ditch,

[a] *Mahomet*'s white Mare was called *Al-brack*, for being ſwift as *Lightning*.
[b] See *Gagnier* in the firſt twelve Chapters of the ſecond Book.
[c] *See* in Chap. 10. *Mahomet*'s Dialogue with God.
[d] *See* in the ſame tenth Chapter how God diſcloſed himſelf to the Prophet, after the Angels had by the Order of God, taken off the Veil of Unity.
[e] *See* what *Gagnier* relates in the 13th Chapter of the ſaid ſecond Book.
[f] *Herbelot* in the Article *Hegrah* fixes *Mahomet*'s Flight to the 14th Year of his Miſſion, but Hiſtorians differ about the Year of Chriſt to which it anſwers; it happened they ſay at Noon, in the Month *Moharram*, (which begins about the Middle of our *July*). *See* in *Herbelot* the wonderful Circumſtances of it, the Plots of Satan, and his conſpiring with the Inhabitants of *Mecca* againſt *Mahomet*. See alſo *Sale*'s *Engliſh* Tranſlation of the *Koran*.
[g] *Herbelot* on the Word *Kebla*, which literally ſignifies that Part of the World towards which we turn our Faces at the Time of Prayer: Whence a *Perſian* Poet ſays a true faithful has no *Kebla*, God being a Spirit.
[h] *Exod.* Chap. 17.

where

where finding ſmall Gravel, the Angel ordered him to throw it in the Faces of the *Koraiſhites*, ſaying, *Let their Faces be confounded.* The wonderful Gravel blinded their Eyes, ſtopped their Breath, put them into Confuſion, and the whole Army was deſtroyed; ſeveral Squadrons of Angels with *Gabriel* at their Head joined themſelves to the *Muſſulmen*, if we believe the credulous and enthuſiaſtick *Arabians*. *Abu-Gjekel* (who commanded the *Koraiſhites*, and maintained both the old Religion and the Liberties and Properties of his Countrymen, againſt the Uſurpation of *Mahomet*) was killed in this Battle; want of Succeſs has made him as odious to the *Mahometans*, as *Pharaoh* was to the *Jews* [a]. Thoſe who loſt their Lives on *Mahomet*'s Side, were looked upon as glorious Martyrs. So it happens generally in all great Revolutions either in the Church or State.

In another Battle between *Medina* and Mount *Ohod* [b], the *Koraiſhites* got the better at firſt, but a panick Fear ſeized them, and they ran away; after which *Mahomet* puſhed on his *temporal and ſpiritual* Conqueſts. He broke the Alliance contracted betwixt the *Jews* and the *Muſſulmen* [c], and deſtroyed the *Nadhirits* who profeſſed the Jewiſh Religion: They had entered into a League with the *Koraiſhites*, and renewed the War againſt *Mahomet*, this is called the War *of the Ditch*. *Mahomet* prayed again, again Angels fought for him, the Confederate Army broke into Factions, an Eaſterly Wind with Rain and Hail proved the more likely and natural Cauſe of their being totally defeated, and accordingly there is a Tradition that *Mahomet* himſelf ſaid, "I overcame by the Eaſterly Wind, and was worſted "when the Wind blew from the Weſt." In the Courſe of this War and of the Deſtruction of the *Nadhirites*, an Order came from Heaven to forbid caſting Lots, (Games of Hazard are comprehended in that Word) and drinking Wine [d]. The laſt mentioned Law was grounded on the Danger which *Mahomet* had run of loſing his Life at a Feaſt of the *Nadhirite* [e] Jews.

Gabriel inſpired the *Arabian* Apoſtle to undertake a new War againſt the *Koraidhit Jews*; the *Muſſulmen* were ordered as from God, to pray againſt them, like the reſt of *Mahomet*'s Enemies they had Angels to encounter, ſo the War proved fatal to them, they were defeated and put to Death, as their Forefathers had treated the *Canaanites*: This appears by the Words of the *Koran* [f], which ſeem to be copied from *Deuteronomy*, "You have killed Part of the *Koraidhites* and made the reſt "Slaves, God has given you their Country, *&c.*" This Expedition was followed by ſeveral others, which we omit to haſten to give an Account of the firſt Attempt made by *Mahomet*, in the ſixth Year of the *Hegira* to bring over the Chriſtians to his *Iſlamiſm* or Belief, not by Force of Arms, (his fanatical Viſions and Revelations could not have ſupported him againſt the Power, tho' ſo much decayed of the Chriſtian Emperors) but by Perſuaſion. He choſe *Abdol-Rahman* for this Miſſion, and put him in Poſſeſſion of that Office by theſe Words, [g] which evidently prove that his Weakneſs or Policy only, hindered him from making War. "Go and make a "holy War in the Name, and for the Voice (that is the Religion) of God; "whoever ſhall deny God, you ſhall fight him; behave not like a perfidious Man,

[a] See *Gagnier* in *Mahomet*'s Life, Book 3. Chap. 4.
[b] *Ohod*, ſo called becauſe it ſtands *alone* amongſt the other Mountains of *Arabia*.
[c] *See* in the above cited Chap. 4. of Book 3. in *Gagnier*, what occaſioned this Breach.
[d] *See* Chap. 2, and 5. of the *Koran*.
[e] See *Gagnier*'s Life of *Mahomet*, Book 3. Chap. 11.
[f] Chap. 33.
[g] *Gagnier*, Book 4. Chap. 5.

" kill not young Children .... for the Time will come when they ſhall be " obedient, *&c.*"

Mahomet had reſolved to go in Pilgrimage to *Mecca* and encouraged his Followers to undertake it, by a Dream [a] which he contrived for that Purpoſe; but the *War* or *ſacred Viſit of Hodaibia*, a little Town ſubject to *Mecca*, and diſtant a Day's Journey from the *Ca'aba*, and ſome other Events retarded this Pilgrimage. The Prophet being come to *Hodaibia*, appeaſed the Sedition of his Men, who ſuffered much by Drought, and procured Water for them out of a Well, into which he ordered an Arrow to be thrown: So many Wonders encreaſed his Diſciples Confidence and reſpect for him to ſuch a Degree, that they preſerved the Water in which he had bathed, the Hair which fell from his Head and Beard, even his Spittle, *&c.* Such Marks of a profound Veneration and religious Submiſſion ſtruck all the Beholders with Aſtoniſhment, and in particular two Deputies of the *Koraiſhites*, one of whom named *Ariva*, told his Maſters at his Return, " I have ſeen *Koſroes* of *Perſia*, the " Emperors of *Rome*, *Negus* of *Ethiopia*, in all their Glory; but nothing comes " up to *Mahomet* amongſt his Companions, happen what will, his People will never " leave him, ſo look to yourſelves." Theſe Reports ſpread far and near, loſt nothing in the telling, brought many Proſelytes over to the new Religion, and prepared the Hearts and Minds of thoſe whom the force of Arms had not yet ſubdued to that *blind Faith* which is ſo conſpicuous amongſt the *Mahometans*. *Mahomet* and his Followers bound themſelves to ſtick together by a mutual Oath, this is called by the *Arabian* Hiſtorians the *Voluntary Inauguration*, and was done near a Tree called *Hodba*, from which *Hodaibia* took its Name: A Peace ſoon followed, occaſioned by the generouſly ſending back to the *Koraiſhites* eighty of their Men who had been taken Priſoners. The Conditions were, that the Prophet ſhould defer his Pilgrimage a whole Year, after which he and his might perform this Act of Devotion, but ſhould not ſtay above three Days in the Town, and have no Arms but their Swords in the Scabbard. The Diſcontent of the *Muſſulmen* at theſe Articles, might have proved fatal to *Mahomet*, had not ſome new Wonders and Revelations reconciled them to him, chiefly [b] *the Chapter of the Conqueſt or Victory* by which he promiſed them the Poſſeſſion of *Mecca*, which however they did not obtain till two Years after. In the Interim many Women ran over to *Mahomet*, and he did not ſend them back to the *Koraiſhites* as had been ſtipulated in the Treaty, under Pretence that they were not ſpecified by Name. A Recruit of Women was very uſeful in theſe hot Countries, in a Religion which admits Plurality of Wives, and under a Leader naturally addicted to Women; and all Antient and Modern Hiſtory informs us that they have many Wiles to win over to, and retain Men in their Party. Yet the new Apoſtle took Care to try their Vocation, and not to truſt blindly to ſuch Converſions; he therefore made them abjure ſolemnly the old Religion, and ſwear that they left it to embrace the new, merely out of a Principle of Conſcience: This being done, he parted the Woman now become faithful, from her unfaithful Huſband, and gave her Leave to marry another.

A new Proſelyte left the *Koraiſhites* [c], became a Leader of *Muſſulmen*, with whom he pillaged the Country: No doubt he was privately encouraged by the Prophet, who

[a] The ſame, Book 5. Chap. 1.
[b] Chap. 48. of the *Koran*. He ſpeaks as Prophets often do, as if it had already happened.
[c] See *Gagnier* in his *Life of Mahomet*, Book 5. Chap. 3.

got his Ends by it, and obtained that Clauſe to be revoked, by which he was obliged to ſend back the *Koraiſhites* who ſhould come over to him, and he was allowed to keep them.

In the ſeventh Year of the *Hegira*, *Mahomet* in one of his Sermons acquainted his Diſciples with the Reſolution he had taken to ſend Ambaſſadors to foreign Princes, in order to invite them in a ſolemn Manner to become *Muſſulmen*. Theſe Words *Mahomet Apoſtle of God* were ingraved on the Seal of thoſe Letters. The firſt was ſent to *Koſroes* King of *Perſia*, who tore the Letter without reading it, and ordered his Viceroy of *Arabia* to bring *Mahomet* to his Senſes, or to put him to Death: *Mahomet* propheſied, they ſay, [a] *That God would tear to Pieces the Kingdom of* Koſroes *as he had torn the Letter*; the Viceroy became himſelf a *Muſſulman* being convinced, by the Accompliſhment of the Prophet's Predictions, [b] that his Miſſion was from God. They pretend likewiſe, that he wrote to the Sultan of *Egypt*, to *Negus* King of *Ethiopia*, to the Sultan of that Part of *Arabia* which bordered upon *Syria*, to three or four petty *Arabian* Princes, and even to the Emperor *Heraclius*; and that the laſt mentioned Prince received his Letter with Reſpect and embraced the new Religion.

The Hiſtorians of *Mahomet*'s Life mention his *being bewitched* by the Jews; at leaſt this was made the Pretence of a new War againſt them, called the *War of Khaibar* [c], in which *Ali* and other *Muſſulmen* Heroes did ſuch Wonders as ſerved for a Pattern to the Romances of ſubſequent Ages, and were according to all Appearances but made up Stories. We are likewiſe told, that the Prophet had like to have been poiſoned by a Jewiſh Woman, who gave him ſome roaſted Mutton: The prophetick Inſtinct [d] was of no uſe to him, tho' it helpt him ſo far as not to eat much of it, yet he taſted it, and felt the Effects of it the three Years which he lived after it.

Much about the ſame Time, tho' he was not young, he had many Wives, and expreſsly prohibited Fornication in his *Koran*, yet he committed that Crime, and inſtead of ſhewing any Marks of Repentance, he pretended a Revelation which diſpenſed him from that Law: This may be ſeen in the 24th and 66th Chapter of the *Koran* [e], and no doubt his Example like that of the Heathen Gods and Goddeſſes [f] made deeper Impreſſions than all the Laws againſt that Vice.

At laſt in the ſeventh Year of the *Hegira*, the Year ſtipulated in the above mentioned Treaty being elapſed, *Mahomet* and his Followers made the *Al-Kadha* or his *Viſit of Conſummation* or *Accompliſhment*, and Pilgrimage of *Mecca*. At the Diſtance of ſix Miles from that Town, they all took an Oath to perform religiouſly all the Ceremonies and Rites preſcribed in that Viſit: Being come nearer they left their Arms and Baggage, and entered the holy City in Triumph; devoutly kiſſed and embraced the black Stone of the *Ka'aba*, and went ſeven Times round the Temple: "The three firſt Rounds they made [g] running, jumping, and ſhaking their Should-"ers, to ſhew their Vigour after the Fatigue of the Journey; the other four, walk-"ing gravely, not to over tire themſelves, and this Cuſtom is kept up to this Day."

[a] See *Boulain Villers*, Pag. 354. This Prophecy is in the 30th Chapter of the *Koran*, called the *Greeks* or *the Romans*. *Boulain Villers* owns at laſt, this was only a Conſequence of *Mahomet*'s ſagacious and penetrating Genius. *See* likewiſe *Sale* in his *Engliſh* Tranſlation of the *Koran*.

[b] *Mahomet* they ſay, told the Viceroy that *Siroes* had killed *Koſroes* a few Hours after it happened.

[c] See *Gagnier*, Book 5. Chap. 6. and following.

[d] The Sheep tho' roaſted ſpoke, according to an *Arabian* Legend.

[e] *See* likewiſe *Gagnier*, Book 5. Chap. 9.

[f] See *Terentius* in *Eunuch*, Act 3. Scene 5. *Virgo in Conclavi*, &c.

[g] *Gagnier*, Book 5. Chap. 10.

Then Prayer was proclaimed, and the Prophet mounted on a Camel, ran ſeven Times between two Hills, on which were to be ſeen at that Time two Idols of the *Koraiſhites*: The *Muſſulmen* were ſhocked at it, but their Scruples were laid by a Paſſage of the *Koran* [a] ſent from Heaven, in which God declared that thoſe two Hills were a Memorial of him, and that the Pilgrims who ſhould viſit them, ought not to be looked upon as guilty of any Sin. This ſame Cuſtom [b] is ſtill in Uſe amongſt the *Arabians*, who pretend it is as antient as their Patriarch *Iſhmael*, and look upon it as Part of the religious Worſhip practiſed by *Abraham*: The Whole concluded with a Sacrifice of ſeventy Camels, and the *Muſſulmen* ſhaved themſelves. *Mahomet* complied in the ſame Place with another Sort of Devotion, which was familiar to him, by conſummating Marriage with a new Wife, who was ſo devoted to him that, as the *Arabians* ſay, She ordered her Corpſe to be buried at the Root of the Tree, under which the Deed was done.

Hiſtorians place in the eighth Year of the *Hegira*, the firſt War of the *Muſſulmen* againſt the *Romans*, by which then were meant all the Nations ſubject to the *Grecian* Empire; the Deſtruction of which was then begun by the *Muſſulmen*, who from that Time raiſed themſelves upon its Ruins. A Battle was fought near *Muta*, a Town in *Syria*; Victory at laſt declared itſelf for the *Mahometans*. Their next *Exploit* was againſt the *Koraiſhites*: The Prophet foreſaw, it ſeems, that they would ſoon break the Peace, and ſent Troops towards the Sea, to be at Hand to ſurprize and carry off the Caravans. This amongſt us would be looked upon as the firſt Step to a Rupture; yet we are told that the Allies of the *Koraiſhites* began it. *Mahomet* would not receive their Submiſſion, being glad of the Opportunity of becoming Maſter of the holy Place, under the ſpecious Pretence of revenging the Injury offered to his Allies. Accordingly he advanced towards *Mecca*, found all in Conſternation, encreaſed his Army with thoſe who daily flocked in to him; by Force, Threats, or Perſuaſions, he brought over to his Party many Proſelytes of Note, who were likely to procure the Converſion of others.... Then he attacked the *Koraiſhites*, not like an Apoſtle, but as a Conqueror, and gave the Signal ſaying, "This is a Day of Slaughter, in which the moſt ſacred Place of Refuge may be "violated if requiſite". His Orders were obeyed, they entered *Mecca* Sword in Hand, and killed all the *Koraiſhites* they could find; but *Mahomet* pretended this barbarous Execution was made againſt [c] his Intentions.

The Apoſtle made his publick Entry next Morning at Sun-riſing, repeating aloud, with an affected Humility, the Chapter of the *Koran* called [d] *Victory*, which came down from Heaven at *Hodaibia*; he went directly to the *Ca'aba*, and without alighting from his Camel, devoutly performed the ſeven Rounds, and touched the black Stone with his Staff; then he diſmounted, went in, and pulled down all the Statues, amongſt others that of *Ibrahim* or *Abraham*, in the Hands of which were the Arrows or Rods uſed by *Arabian* Idolaters in their Divinations by caſting Lots: At going in he often repeated the Words, *God is great*, &c. turning to every Side of the Temple, he ſaid Prayers with various Bowings, and fixed the *Kebla*; the 360 Idols which were round the *Ca'aba*, and that which was on the Top, underwent the ſame Fate in a wonderful Manner, according to *Arabian* Writers; *Mahomet* only

[a] *See* Chap. 2. of the *Koran*.
[b] See *Herbelot* in the Article *Hagge* or Pilgrimage of his *Biblioth. Orient.* in which he relates the various Ways of performing it, and the Rules preſcribed by the *Mahometan* Doctors concerning it.
[c] *Gagnier*'s Life of *Mahomet*, Book 6. Chap. 1.
[d] Chap. 48. of the *Koran*. See *Sale*'s Note on that Chapter.

touched

touched them with his Cane, ſaying, *Truth is come, let Falſhood diſappear, Lying is mere Vanity*, and down they fell: He went in and preached in a Pulpit [a], made for that Purpoſe, which the *Kalifs*, who ſucceeded him, uſed likewiſe. The ſeven Rounds were repeated, after which he went to the Well of *Zem-zem* [b], made a Stop at *Ibrahim*'s Foot-ſtep, drank large Draughts of that ſacred Water, waſhed himſelf, and the *Muſſulmen* followed his Example.

Mahomet made a Speech to the Inhabitants of *Mecca*, on the Favour which God beſtowed upon them by his Means in freeing them from Idolatry; he let them know they were become his Slaves, but reſtored to them that Liberty, which by the Right of Conqueſt they had loſt.

Many Wonders and heavenly Oracles accompanied this Ceremony, the Apoſtle diſpoſed of the ſeveral Offices of the Temple, renewed the Oath to the Believers, and they mutually took an Oath to bind themſelves to him: The other Idols throughout *Arabia* were likewiſe deſtroyed by his Officers. Thus moſt of the *Arabian* Tribes left Idolatry, but probably might have as eaſily relapſed into it, had the remaining Idolaters won the Battle of *Honaim*, of which the *Mahometan* Hiſtorians [c], according to their Cuſtom, give a wonderful Account.

The Fame of *Mahomet*'s Victories and of his Clemency, made ſuch an Impreſſion upon his Neighbours, that ſeveral of them on their own Accord embraced the new Religion; ſuch is the Effect of Proſperity! The ninth Year of the *Hegira* is remarkable, by being called the *Year of Embaſſies*: Many Deputations were ſent to pay Homage to him in *Medina*, the Place of his Birth. As he had overcome the *Koraiſhites*, who were the chief of the *Arabians*, being Maſters of *Mecca*, of the Temple, and the holy Territory, the genuine Poſterity of *Iſhmael*, and by Conſequence were alſo eſteemed the moſt learned; the reſt eaſily perceived that *Mahometiſm* would get the Maſtery, and prove the beſt to follow. The Proclamation of the holy War againſt the *Romans* is of the ſame Date, tho' no actual Rupture enſued, for Reaſons unknown; yet the *Muſſulmen* Hiſtorians call it the War of *Tabuc* [d]: This was followed by the Converſion of the *Thakifits*, a People bordering upon *Arabia*. At firſt they deſired to keep their Idol, and to be exempt from Prayer, but *Mahomet* rejected this Propoſal, and ſaid theſe remarkable Words concerning Prayer: *Nothing can be good in a Religion, which does not preſcribe Prayer*. So much Proſperity emboldened the Prophet to repeal in the ſame Year, all the Privileges enjoyed by Idolaters; this he did by a pretended Order from Heaven, contained in the *Koran* [e]; but the Truth is, he thought himſelf ſtrong enough to uſe Force inſtead of Reaſon: He therefore threatned all Infidels, meaning Chriſtians as well as Heathens, with approaching Deſtruction, in theſe Words: "When the ſacred Months, (which "were in Number four) are elapſed kill Idolaters wherever you find them, beſiege "them, and lay all Sorts of Snares to entrap them". This Order was publickly read at *Mecca*, in the Time of the holy Pilgrimage, to which all the *Arabian* Tribes were met, and *Ali* declared that *no Infidel ſhould ever be admitted to Paradiſe*; all

[a] *Gagnier*, Book 5. Chap. 11.

[b] See *Herbelot* in the Article *Zem-zem*, of *Biblioth. Orient.* it is alſo called *the Well of Mecca*. See likewiſe the foregoing Diſſertation. This Well is ſaid by the *Arabians*, to be the ſame which the Angel ſhewed to *Hagar* for *Iſhmael*, and that its Water reſtores Health, ſtrengthens the Memory, blots out Sins, &c. for this Reaſon *Mahomet* paid Reſpect to it, to draw in the People.

[c] See the Account of this Battle in *Gagnier*, Book 6. Chap. 5.

[d] *Tabuc* is half way between *Medina* and *Damaſcus*.

[e] Chap. 9. which is intituled of *Immunity*.

ſuch were forbid *to approach or viſit the holy Temple, the Houſe of God, being unworthy of it:* Hence is derived the Cuſtom of putting to Death every Infidel, that is every one, who not being a *Mahometan,* dares come to the *Ca'aba.*

The tenth Year of the *Hegira* produced likewiſe many ſuch other Embaſſies and Converſions. *Ali* was inveſted with the Dignity of a Miſſionary, the Prophet gave him a Standard, put a Turbant upon his Head, and ſent him to *Yemen* or *Arabia Felix.* *Ali* went at the Head of three hundred Men, defeated the Idolaters, and by Conſequence made Converts of them. Hiſtory informs us that he preached to them, but the ſame Writers own that his Sword was more perſuaſive than his Sermons.

We have already acquainted our Readers that the Pilgrimage to *Mecca* is looked upon by the *Muſſulmen* to be of ſuch Importance, that whoever is able to do it, and does not perform it once, at leaſt, in his Life-time, is reputed an Infidel. This Cuſtom was complied with long before *Mahomet*, and the *Arabians* ſay it is as antient as the Patriarchal Age. *Mahomet* had viſited the *Ca'aba* twice before, as we have related it; [a] but in this Year he vowed [b] and performed it in a magnificent Manner: A hundred thouſand Men accompanied him, all his Wives followed him in *Litters*, many Camels crowned with Flowers, and adorned with Ribbands, were led for the Sacrifice. During the Journey he often ſaid Prayers with the uſual Bowings. He entered the holy City at the ſame Place as when he took it, the religious Ceremonies were the ſame; as to going ſeven Times round the *Ca'aba* and kiſſing the black Stone twice: He from a neighbouring Hill pronounced this Form of the Profeſſion of the Unity of God. *God is great, there is no God but he only, he has no Companion, the Power of governing belongs to him, Praiſe be given to him alone, he is powerful above all, he only ſtrong.* The Sun being near ſetting, he inſtructed the People, and taught them the Rites to be obſerved in the Pilgrimage, and ſtood till the Cloſe of the Day; ſaid Veſpers or Evening Prayers .... lay on the Ground, ſlept till the Time of the Aurora, ſaid Morning Prayers a few Minutes before the riſing of the Sun. He ran through the Valley of *Mohaſſer* to that of *Mina*, in which are the Pebble-ſtones, took up ſeven of them, and threw them one by one againſt Satan, repeating each Time the ſaid Form of Unity. At the Place of Sacrifice he made a Diſcourſe to let the People know the Ceremonies of it; ..... He killed with his own Hands and offered ſixty three Camels, as many as he was Years old; *Ali* killed thirty-ſeven to make up the hundred. Then theſe Words, which are the Ratification of the *Koran*, were heard from Heaven: "*Wo* "*be this Day to thoſe who have denied your Religion, ... I have this Day brought* "*it to its Perfection, and have fulfilled my Grace upon you .... 'Tis my good* "*Will and Pleaſure, that* Iſlamiſm *be henceforth your Religion.*" The *Muſſulmen* Doctors ſay, that the Word *Religion* comprehends all the Deciſions, Statutes, and Precepts of the Law; and that ſince that Time, no poſitive or negative Command is come down from Heaven. This being over, *Mahomet* ſhaved his Head, the right Side firſt, then the left, threw away his Hair, of which *Khaled* one of his Officers tied part to his Turbant, and was powerfully helped by thoſe precious Relicks in all the Battles in which he was afterwards engaged. The Whole concluded with a holy Repaſt, in which they eat what remained of the ſacrificed Camels; the Prophet ſaid a Prayer, drank ſome *Zem-zem* Water, and once more made the

[a] See above. *See* likewiſe *Herbelot*, *&c.*
[b] See *Gagnier*, Book 6. Chap. 16.

ſeven Rounds. Within a Mile of *Mecca*, is Mount *Araa*, a Place much reſpected by the *Muſſulmen*, becauſe, as they would have us believe, *Adam* and *Eve* after their Sin, were condemned to a Separation for one hundred and twenty Years, which being expired, they met by God's Appointment, on the Top of this Hill, and complied with the ſo long interrupted conjugal Duty. In Memory of which, the Place is dedicated to Penance and Retirement, of both which Duties *Mahomet* acquitted himſelf; prayed for his own Sins, and for thoſe of his Followers, and recommended the ſame Acts of Devotion in the *Koran* [a].

The Prophet on this Occaſion of the ſaid Pilgrimages, undertook to reform the *Arabian* Calender. Before his Time, the *Arabians*, to bring their twelve Lunar Months to an Equality with the Solar Year, added every third Year a thirteenth Month: This they had learnt of the Jews, and made uſe of this Intercalation, chiefly with an Intent of fixing the Pilgrimage to the Autumn Seaſon, in which the Weather is temperate, and the Fruits of the Earth in full Maturity. But *Mahomet* aboliſhed this Cuſtom, ordered there ſhould never be but twelve Lunar Months in the Year, ſo that to this Day, as Father *Maracci* obſerves, their *Rhamadan* or Faſt, their *Dhul-Hagija* or Pilgrimage falls ſucceſſively in every Seaſon of the Year. He likewiſe altered another of their Cuſtoms: Four Months called *Moharran*, *Regjeb*, *Dhil-Ka'ada*, and *Dhu'l- Hagija*, were to be kept holy by the *Arabians*: They were forbid fighting or committing any Acts of Hoſtility at that Time; but in Caſe of a War, they eluded the Precept by transferring the ſanctifying of one Month to the next, this they called *Al-Naſa* or a Delay: The Apoſtle forbid ſuch Tranſlations; but to avoid the fatal Conſequence of too ſcrupulous and nice obſerving the ſaid Law of not fighting, he gave the *Muſſulmen* Leave to defend themſelves in thoſe ſacred Months. "Fight, ſays he in the *Koran*, againſt the Infidels all the "Months of the Year, ſince they do not ſcruple fighting againſt you, even "in the holy Months."

We are now come to the laſt Period of *Mahomet*'s Life, the laſt Embaſſy he received was from the *Arabians* of *Yemen* in the Month of *Moharram*, the eleventh Year of the *Hegira*; and the laſt Expedition which he ordered, was in the following Month of *Safar*. Two Days after he fell into a Sickneſs occaſioned by the Poiſon he had taken three Years before. He called his Wives together, entertained them, chiefly the moſt beloved of them, and his Daughter *Fatima* with ſuch Diſcourſes as ſhewed his fanatical Enthuſiaſm, or were the Reſult of the ſenſeleſs Fancies of a diſtempered Brain by the Violence of the Fever. But to be able to ſpeak more ſenſibly to his Followers, he ordered a prodigious Quantity of cold Water [b] to be thrown upon him, to recall his wandering Spirits: Then being carried to the *Moſque* and ſet in the Pulpit, he recited aloud the above-mentioned Form of Unity, begged God's Pardon, profered to make a publick Reparation for all the Injuries he might have done to any Body, and actually paid to a particular Perſon the Principal and Intereſt of a ſmall Sum of Money which he pretended was due to him; Saying at the ſame Time, "*It is much more eaſy to bear Shame in this World than in the next.*" A truly Chriſtian Sentiment! He then ſaid the Prayers for Noon; he likewiſe prayed for the Dead, *according to the Agreement and Communion which ſubſiſts between the Living and the Dead.* Theſe and other devout Actions he perform-

[a] Chap. 2. *See* Mr. *Sale*'s Note on that Paſſage.
[b] Seven large Skins or Meaſures full of Water. See *Gagnier*, Book 6. Chap. 18.

ed as long as he had any Strength left. The *Muſſulmen* religiouſly obſerve as part of his laſt Will, ſome Orders he gave in the Height of his Sickneſs; as 1°. *Drive Idolaters out of Arabia*; accordingly no other Religion is tolerated there. 2°. *Let the Proſelytes enjoy the Privileges I have granted to them*; in Conſequence of which, Renegadoes are employed by them, and ſometimes raiſed to the higheſt Poſts in their Empire, yet they are not much eſteemed by them; Reaſon and Experience teaches them, that Prejudices of Education, and Habits contracted, are ſcarce ever rooted out; and that moſt Renegadoes often become ſuch, by the Motive of Intereſt, or to gratify vicious [a] Inclinations. 3°. *Be conſtant and aſſiduous in Prayer*; this Exerciſe is ſo highly valued by the *Muſſulmen*, that they do not eſteem as a true faithful any one, who does not pray at the Times appointed, and even in thoſe Actions of Life, which ſeem moſt oppoſite to Prayer. This may have been borrowed from the Chriſtian Religion, which ſtrongly enforces that Duty. St. *Paul* after the Example of Chriſt, bids us pray without Intermiſſion. The new Apoſtle gave a laſt Teſtimony of the Hatred he bore to the Jews. "*May God*, ſaid he, *Curſe the Jews, for they have made Temples of the Sepulchres of their Prophets*;" after which he conſtantly prayed the whole Time of his Agony. A ſurprizing Change in ſuch an Impoſtor! But a Man in his Death-bed ſees Things in a different Light, and neither thinks nor acts, as he did, when he expected to live twenty or thirty Years longer.

We ſhall only mention the *Mahometan* Fables concerning *Gabriel*'s being often ſent by God to enquire how the Prophet did, his introducing the Angel of Death to the Apoſtle, having firſt obtained his Leave, the pious Diſcourſes of all three. At laſt *Mahomet* died on a *Monday* the twelfth of the Month called *Rabbi the firſt*, in the eleventh Year of the *Hegira*; being about ſixty three Years old. Hiſtorians take Notice that he was born on a *Monday*, began his Apoſtolical Functions, fled from *Mecca*, made his Entry into *Medina*, took *Mecca*, and at laſt died likewiſe on a *Monday*. His Death was thought ſo extraordinary, that it was called *an Aſſumption*. Some ſaid, *he is not dead, he is only taken up, or like Jeſus in an Extaſy*. Others ſaid, *He is gone to his Lord, as* Moſes *who left his People for forty Days and came again*. And they diſputed with Warmth about his being dead or not: But *Abu-Beker* who ſucceeded him, put an End to thoſe Quarrels; he gave a final Sentence that *Mahomet* was dead, as all other Apoſtles and Prophets, *&c.* This Deciſion being unanimouſly received, his Body was waſhed and perfumed, ſpecially thoſe Parts which touched the Ground at the Adoration paid to God, *viz.* the Feet, the Hands, the Knees, and the Forehead: The Ablution called [b] *Wodhu*, was alſo performed on the Face, the Arms, the Palms of the Hands and Soles of the Feet. Laſtly, the whole Body was embalmed by *Ali*, whom *Mahomet* had ordered to do it; thoſe who helped him, were hoodwinked, becauſe the Prophet had foretold that Blindneſs would be the Fate of any other who ſhould ſee him naked. Strange Wonders and ſweet Odours, accompanied this Ceremony, at leaſt the *Muſſulmen* Writers have borrowed ſuch Stories from Chriſtian Legends. *Ali* dipped ſome Cloths in the Water, with which he had been waſhed; they imbibed the Virtues of it, and *Ali* who kept them and wore them, became a Parta-

[a] *England* and *Holland* are full of ſuch Proſelytes who leave their Religion, and take up no other; and whoſe Moral, Civil, or Religious Behaviour, is a Shame to whatever they profeſs.

[b] We ſhall hereafter ſpeak more at large of the *Wodhu*, in the Sequel of this Work.

ker of them: His Memory and penetrating Wit had already been increaſed by the Ablutions. Prayers were ſaid for him and his Family by all the Faithful in Order; then his Body was put in a Grave, and not hung up in an Iron Cheſt, [a] as is generally reported.

The Sorrow and doleful Complaints of the *Muſſulmen* on this Occaſion, were no doubt very great; but we ſhall omit the Enthuſiaſtick Deſcription of them given by *Arabian* Hiſtorians, to give the true Character of this Prophet, or rather Impoſtor. As to his Perſon and outward Appearance, he was of a middle Stature, neither endow'd with extraordinary Beauty, nor any ways deformed, except that the prophetick Light, which deſcended lineally from *Adam* to him, made his Face as bright as the Sun, according to the *Arabian* Writers. We muſt not forget what they ſay of his Spittle, *viz.* that it was ſo ſweet and of ſo good a Taſte, that Children might have been fed with it. A Wen which he had between his Shoulders, and which diſappeared at his Death was, they ſay, the *Seal of Prophecy*, to which they add that Flies and other Inſects were never troubleſome to him, and that by Conſequence his Skin was always ſoft and ſhining.

Thoſe Authors are as extravagant in their Deſcription of his Mind; but what may be credited is, that he was far more ingenious than his Countrymen, upon whom he prevailed by his ſubtile Devices, a natural Eloquence, and much Affability, yet not without a Mixture of Severity. He affected to be thought a great Lover of Juſtice and Truth. He was ſo liberal to the Poor, as to be called their Father, never refuſed to give Alms to them, and maintained conſtantly forty at his own Charge; and tho' he was Maſter of an immenſe Eſtate, he often had nothing left but what was abſolutely neceſſary for the Support of his Family. He was very ſparing in his Diet, eat only ſome Dates, and drank nothing but Water for ſeveral Months of the Year; he took his Meals ſtanding, or in an uneaſy Situation, with his Servant, made his own Shoes, his Clothes, ſwept the Houſe, and prepared himſelf Victuals for his Men. So far the Auſterity of his Life ſeemed to imitate the Severity of the *Anachorets* and *Solitaries* of *Egypt*, and in the Neighbourhood of *Arabia*, in order to dazzle the common People, and inſpire them with the higheſt Opinion of, and Veneration for his Sanctity.

But with all theſe Hardſhips, he indulged himſelf in a Seraglio of eleven, ſome ſay fifteen, ſeventeen, twenty-one [b], or even twenty-five Wives: *Women* it ſeems, to uſe his own Expreſſion, *rejoiced his Sight, and raiſed his Fervour at his Prayers.* Too great an Abſtinence may, according to ſome, cauſe Obſtructions; theſe are apt to raiſe Vapours, which diſturb the Imagination, hinder due Attention, *&c.* The *Mahometan* Doctors [c] excuſe their Prophet with a much more grave and ſerious Air.

Such was the Life, ſuch the Death, ſuch the Character of *Mahomet*, a ſtrange motly Mixture of Good and Bad, of penitential Works and carnal Pleaſures, craftily adapted to Seduction: if he had even Cunning enough to perſuade his Followers that Fits of his Diſtempers, and of the Falling-ſickneſs were heavenly Trances, during which his new fangled Religion was revealed to him: However, we

[a] See *Gagnier* in his *Life of Mahomet*, Book 6. Chap. 20.

[b] See *Boulain Villers*, Pag. 257. Five of theſe Wives died before him; ſix he was divorced from, and ten remained in the State of Widow-hood after the Prophet's Death.

[c] See *Boulain Villers*, Pag. 261. They gravely tell *Mahomet*'s Inclination to Women was a Gift of God, both for his Comfort in the Preſecutions he underwent, and to diſcountenance Adultery and Fornication, as

we have endeavoured to do him Juſtice, as is daily done by Hiſtorians to the Heathen Princes or Philoſophers.

At the Time of his Death he had with him one hundred and twenty thouſand *Muſſulmen*, divided into ſeveral Claſſes [a], of which the moſt remarkable were the *Aſſeſſors*, poor Strangers who having no Relations or Place of Habitation of their own, were protected by *Mahomet*, and ſubſiſted by him; the Appellation of *Aſſeſſors* was given them, becauſe they ſat upon Benches round his *Moſque*, and at his Table, unleſs their Number happened to be too great, in which Caſe he recommended them to be taken Care of by ſome of his Companions or Officers. The *Arabian* Hiſtorians mention alſo the *Tabeits*, who embraced his Religion without following him in his Expeditions, or helping him as Friends: They had never ſeen or converſed with him, but correſponded by Letters, and were highly valued upon that Account, as having ſuch precious Remains of the new Apoſtle. The ſame Sentiment of Reſpect and Veneration, which the Generality of Mankind conceive for every Thing belonging to great and holy Men, has engaged the *Muſſulmen* Writers to give us a long *Detail* of *Mahomet* his Servants, the Names of his Mules, Horſes, Aſſes, Camels, with the Particulars of their Age and Death, not even forgetting his white Cock, who ſung every Morning a Hymn to the Creator. His wonderful Armory has not eſcaped their over nice exact Deſcription, particularly a Sword which had been uſed by *Goliah* and King *David*. The Jews had preſerved it with the utmoſt Care, but *Mahomet* defeated them, and took it as Part of the Spoils [b].

The wonderful Privileges granted to *Mahomet* and his Followers, have been ſufficiently taken Notice of in this Abſtract of his Life; but his *Biographers* have mentioned two which this *carnal Prophet* had reſerved for himſelf. The one was to kiſs Women even on a Faſting-day, and to proceed to further Liberties, if the Occaſion was preſſing. The ſecond was, that he not only might have more Wives than four; which Number the *Muſſulmen* themſelves ſay, was as much as former Prophets could well manage; but our new Apoſtle had another Prerogative, which intitled him to caſt amorous Glances at other Women, and to be with them in private. All this he was allowed to do, not only without Sin, but without the leaſt Detriment to his Angelical Purity. And accordingly his Body, they ſay, did not corrupt; the Prophet ſtill lives in his Tomb, an Angel keeps it, and lets him know what Prayers his faithful Diſciples ſay for him, as likewiſe what Faults they commit, that he may intercede for them, and obtain their Pardon.

The mention of theſe Particulars, naturally introduces the Account of the Viſit of *Mahomet*'s Tomb, with which we ſhall conclude this Diſſertation. All *Muſſulmen* look upon it as one of the chief Duties of their Religion. The *Arabian* Doctors allow that *Mahomet* enjoined it, and 'tis well known that ſuperſtitious Religions lay a great Streſs upon ſuch outward Ceremonies. Whoever undertakes to perform it, even upon the Road, muſt often turn himſelf towards *Medina* to pray; as ſoon as he ſees the Tops of the Trees about the Town, he ought to renew his Devotion, and repeat without Intermiſſion the appointed Form of Prayers, to beg of God that

as alſo, as they call it, the Superſtition of thoſe Chriſtians who lived in Celibacy, and did not people the World. Yet there are Adulterers, Fornicators, and worſe among the *Mahometans*, and great Numbers who pretend to live chaſte.

[a] See *Gagnier*'s Life of *Mahomet*, Book 7. Chap. 5.

[b] See *Gagnier*'s Life of *Mahomet*, Book 7. Chap. 8.

this Viſit to the *Holy Sanctuary of the Prophet* may be acceptable, and deliver him from Hell. Before he enters the City, he is injoined to waſh himſelf, to uſe Perfumes, put on his beſt Apparel, and give Alms. When entered he ſays a Prayer, another when he comes into the *Moſque*; this laſt is for *Mahomet* and his Family. The Pilgrim then goes towards the Tomb, makes ſome Stay at the Place where the Prophet prayed, and at ſome others as his Devotion ſuggeſts to him: Being at laſt arrived near the holy Place, he firſt proſtrates himſelf on the Ground, pays his Adoration to God, gives him Thanks for having conducted him ſafe thither; then ſtanding up with his Face turned towards *Mecca* he prays for the Prophet and his two Succeſſors, *Abu-Beker* and *Omar*; he does not even lean againſt the Wall which encloſes the Monument, that would be undecent and a Profanation: But ſays *Gagnier* [a], "The Pilgrim looking on the Ground, and there fixing his Eyes ſalutes "the Prophet, with the utmoſt Veneration and Reſpect, withdrawing his Thoughts "and Affections from all worldly Concern, as becomes one who is in the Preſence of "God and his Apoſtle, *&c.*" The *Friday* following he goes to a Church-yard called *Al-Baki*, where ſeveral of *Mahomet*'s Companions lie interred, viſits the Tombs of the chief Ladies and others of his Family, Servants, or Succeſſors; as of *Fatima* his Daughter, *Ibrahim* his Son, and the *Muſſulmen Martyrs* .... Then he waſhes himſelf in, and drinks ſome of the Water of the Well called *Aris*, into which the Prophet did ſpit .... and performs ſeveral Stations at other *Moſques*, Oratories, and Wells of *Medina*, &c. *Mahomet* himſelf having ſaid that *one Prayer in his own Moſque, is better than a thouſand any where elſe*, and that he would intercede for all thoſe who die at *Medina*.

[a] Life of *Mahomet*, Book 7. Chap. 19.

A DISSERTATION.

On the Riſe of Mahometiſm, *and the Cauſes of its Progreſs.*

THE foregoing Abſtract of the Life of *Mahomet* has furniſhed our Readers with ſeveral Occaſions of taking Notice, that the Riſe and Progreſs of his new modelled religious Syſtem was favoured and forwarded by the Circumſtances of the Times. One of theſe very much inſiſted upon by many Authors, is the Corruption of Chriſtians, who having got the Superiority over the *Pagans*, but being ſtill deſirous of inticing the reſt, adapted ſome of their ſuperſtitious Cuſtoms into the Chriſtian Ceremonies, not without great danger [a] of countenancing Abuſes. Moreover Diſputes ran very high among Chriſtians, about Controverſies which were carried on with all the Rancor and Animoſity, with all the ſophiſtical Subtilties, ſo deſervedly condemned in Heathen Philoſophers; theſe were not backward in recriminating, and cenſuring thoſe Exceſſes [b].

A late Writer, as much diſtinguiſhed by his Wit, as by his high Birth, [c] has given us ſuch lively Deſcriptions of theſe Diſorders, that he has been accuſed of Irreligion even by Proteſtants. Mr. *Sale* [d] likewiſe ſays, the Worſhip of Saints and Images ſurpaſſed then what is now practiſed by Catholicks: Both theſe Authors mention a Cuſtom then in Vogue, of preſenting Officers of Note with an Image, to preſerve them from Dangers, and direct them in the Diſcharge of the Truſt repoſed in them: Be that as it will, the Hereſy of the *Collyridians*, (ſo named from a *Cake* [e], which they offered in Sacrifice to the bleſſed Virgin *Mary* as to a Goddeſs) ſome Remains of which might ſtill ſubſiſt in *Arabia*, or the neighbouring Countries: The *Tritheiſts*, who believed three Gods, probably gave *Mahomet* a Pretence to introduce his Religion and aboliſh the Belief of the Trinity [f], by inveighing againſt Idolatry, and preaching up the Unity of God.

The Spirit of Perſecution which began to rule amongſt Chriſtians proved likewiſe a favourable Circumſtance for the Advancement of *Mahometiſm*. Some Years before *Mahomet* [g], *Juſtinian* perſecuted Hereticks, and deſtroyed the *Samaritans* in *Paleſtine*, and probably their Poſterity embraced the new Religion, out of Hatred to Chriſtians, whoſe Yoke they reſolved to caſt off, and free themſelves from the

[a] *See* Ep. 71. Lib. 9. *in operibus*, *S. Greg. Magni*. he forbids offering Oxen to Devils, but gives the *Engliſh* Leave to eat them. Well he might. What is an Idol?

[b] See *Claudian*'s Epigram. *per Cineres Pauli*, &c. See likewiſe *Ammian. Marcellin.* towards the End of Book 21.

[c] See *Boulain Villers* from Pag. 224. to 244.

[d] In the Diſſert. before his Tranſlation of the *Koran*. Sect. 2: Pag. 33.

[e] Called *Collyris* or *Collyra* in Greek.

[f] In the *Koran*. Chap. 6.

[g] In the ſixth Age.

Hardſhips they were daily expoſed to, on Account of the ſevere Edicts publiſhed againſt them by the Emperors. And we have ſeen that *Mahomet* borrowed ſome of their Tenets, and inſerted them in his Syſtem.

All theſe Occurrences might ſtill have been uſeleſs, if *Mahomet* had not broached his new Religion, at a Time when both the *Roman* or *Grecian*, and the *Perſian* Monarchies were upon the Decline; had thoſe two Empires retained their former Glory and Power, *Mahometiſm* muſt inevitably have been deſtroyed in its Cradle: Tho' ſupported by pretended Miracles and Revelations, tho' its Moral Precepts appeared grounded on ſpecious Arguments, yet it was evident nothing but ſuperior Force could introduce it, and the Sword only could be the moſt prevailing Argument for it. The Weakneſs of the *Perſians* contributed moſt to the new Prophet's wonderful Succeſs, and the firſt Conqueſts of the *Muſſulmen* were over *Perſia*. The Overthrow of that Empire ſeems owing to the inteſtine Broils occaſioned by the Doctrine of *Manes* or *Manichæus*, and of one *Mazdac* [a], to which if we add the frequent dethroning of their Kings, by the Rebellion and Parricides of Children who imbrued their Hand in the Blood of their Parents; it will not appear ſo ſtrange that a contemptible Agent of a Widow ſhould, by reuniting the *Arabians*, Occaſion the intire Ruin of the moſt powerful Kingdom of the *Eaſt*. This Re-union proved the more fatal to *Perſia*, becauſe even before it was brought about, their flouriſhing Condition [b] drew the Reſpect of their Neighbours; they were accuſtomed to a hard laborious Life, exempt from, and averſe to, the Luxury and Softneſs of the *Grecians* and *Perſians*, temperate in their Diet, they drank no Wine; beſides their being a populous Nation, they were ſtill become more numerous by the Refugees from *Greece* and *Perſia*, whom Perſecution had drove out of their own Country; thus they were qualified to overcome and conquer a great Part of the World!

Mahomet had Wit and Luck to turn all theſe favourable Opportunities to his own Advantage; even the Diviſion of the *Arabians* into ſo many Tribes proved uſeful to him: This enabled him to overcome them all, and his Enemies became the Inſtruments of his Greatneſs. The Heat of Imagination, ſo common in that warm Climate, ſome Sentiments of Piety and Zeal againſt Diſorders, with a proper Mixture of Enthuſiaſm and Fanaticiſm, prompted him to undertake the Reſtoration of the Faith of *Abraham* and all the Prophets, even [c] of Jeſus Chriſt, and to become the Reformer of all Abuſes; Ambition, and a Deſire to be at the Head of Affairs both ſpiritual and temporal, might alſo egg him on; but it muſt be owned, there appears ſo much Art and Prudence in the Execution of his Projects, that we cannot perſuade ourſelves, that they were only Conſequences of an hypochondriacal Diſtemper, of Convulſions, *&c.* Neither can we embrace the Opinion of a late Author who ſeems to inſinuate, that *Mahomet* [d] wanted only ſome acquired Learning, and a thorough Inſight into the Grounds of Chriſtianity, to be an excellent Reformer. On the contrary he is looked upon as the chief Enemy of the Chriſtian Religion next to the Devil: The dreadful Devaſtation of the Oriental Churches,

[a] This *Mazdac* under Pretence that Men are all Brethren and Children of one Father, and to put a Stop to the Diviſions cauſed by Women and Riches, preached a Community of both; he had many Followers, and amongſt them *Cabades* King of *Perſia*, who profered his own Wife to *Mazdac* as an Earneſt of his Converſion. After the Death of *Cabades* all Children ſo born were made Slaves, and this Edict was the cauſe of new Broils. See *Sale*'s Diſſertation Pag. 36. and *Pocock*'s Specimen, Pag. 10.

[b] *Sale* in his Diſſertation, Sect. 2. Pag. 37.

[c] The ſame on the ſecond Chap. of the *Koran*.

[d] The ſame in his Diſſertation, Sect. 2. Pag. 40.

the Uſurpation of the moſt ſacred Monuments of our holy Profeſſion, render him odious; but on the other ſide the Chriſtians themſelves were guilty of introducing the *Mahometans* into *Spain* and *France* either to revenge private Quarrels, or upon other Motives as oppoſite to the Goſpel of Chriſt. However, as we hinted before even the Perſecutions of his own Countrymen helped to advance him; they forced him to take up Arms, to fly and ſeek a Refuge and Protection againſt thoſe who endeavoured to oppreſs him: This ſucceeded beyond Expectation; he fought in his own Defence, he beat his Enemies, his Party increaſed, and in a few Years he was at the Head of a powerful Army, able to make farther Conqueſts. Thus Oppoſition and Contradiction becomes a Nurſery of Heroes and great Men! Thus *Mahomet* roſe to the Dignity of a Prophet, a Legiſlator, a General and a Conqueror! Having once gained the Applauſe of his Friends, and Admiration of his Enemies, all his Actions were looked upon as myſterious and ſupernatural. If he retired in private, he then received, they thought, new Revelations or Inſpirations from God: Enquiries were made into antient Oracles and Prophecies, which foretold his coming.[a] To this Purpoſe they ſearched the Pſalms[a], and found him in the Word[b] Crown of Glory; a Paſſage of *Deuteronomy* in which 'tis ſaid that God came from Mount *Sinai*, that he roſe from *Seir*, and manifeſted himſelf in *Pharan*, was conſtrued in the ſame Senſe: Theſe three Apparitions ſignify, according to the *Mahometan* Doctors, the Law of *Moſes*, the Goſpel of Chriſt, and the *Koran* revealed to *Mahomet*. They likewiſe pretend he is the *Paraclet*[c] whom Chriſt promiſed to his Diſciples. 'Tis alſo highly probable, that the *Prophetick Light*[d], often mentioned to have ſhone on his Anceſtors, tho' in a much inferior Degree, is a mere Fiction of his Diſciples to diſtinguiſh him from, and raiſe him above all other Prophets: Laſtly not content to juſtify his Vices and Defects, they have even transformed them[e] into Virtues.

We have ſufficiently enlarged in the foregoing Diſſertation, on the Character of *Mahomet*, to conclude that his Fanaticiſm was voluntary, and did not proceed from Epileptick Convulſions. He began gradually to propagate his Religion in his own Family, firſt by the Converſion of his Wife and of thoſe who were moſt in his Intereſt: Then *Abu-Becre* a powerful Man in *Mecca* came over to his Party; he gained afterwards *Ali* a near Relation of his, a young Man of a bold, preſumptuous, and enterpriſing Genius; and by the heat of his Temper fit for undertaking and promoting Novelties in Religion: When *Mahomet* publiſhed his pretended Apoſtleſhip to his Kindred, deſiring their Concurrence, the others remaining ſilent, *Ali* alone accepted to be his Second, he roſe up, and promiſed to aſſiſt him on all Occaſions, threatning at the ſame Time to deſtroy all Oppoſers: Having thus ſecured ſome truſty Friends upon whom he could rely and depend, he made uſe of ſeveral other Means, which are evident Proofs of his political Capacity.

Divinations and Aſtrology were always highly eſteemed by the Nations of the *Eaſt*. This Weakneſs he improved to his own Advantage, he prevailed upon an

[a] Pſ. 50. See *Pocock's* Note on *Abulphar.* de Orig. Arab. Pag. 183. and following.
[b] *Corona Laudata*, which in the *Syriack* Language is *Mahmud.*
[c] *Comforter.* See *Herbelot* in the Article *Parachitha.*
[d] This *prophetick Light* ſeems to be the Light of Reaſon, which before Chriſt ſupplied the want of Revelation amongſt the *Gentiles.* See *Boulain Villers*, Pag. 201.
[e] Witneſs his Polygamy, which they pretend was in order to people the World with true Believers. See on this Subject *Sale*, Pag. 40, 41. and *Boulain Villers*, Pag. 168. and following.

Arabian

Arabian [a] Aſtrologer to foretel that great Revolutions were to happen, and a new Religion be eſtabliſhed: This diſpoſed the People to receive *Mahomet*, and prepared their Minds to look upon his Syſtem as the Accompliſhment of the Prophecy.

The *Koraiſhites* entered into a League againſt this new Apoſtle, the Deed and Ratification of this Treaty was depoſited in the *Ca'aba*, to render it more ſolemn, and make it more reſpected: The Worms, (or ſome of *Mahomet*'s Emiſſaries) deſtroyed every Letter of this Writing, except the Name of God: *Mahomet* could not be ſuppoſed to know this Accident; he told it to his Uncle *Abu-Taleb*, (or heard it from him) *Abu-Taleb* publiſhed this as an evident Token of *Mahomet* being a Prophet, and of the Diſpleaſure of God againſt this Treaty. Upon Enquiry the Deed was found to be in the fore-mentioned Condition. Thus an Agreement, which might have been fatal to *Mahomet*'s Deſigns, was broke by this pious Fraud or political Trick.

The pretended Order from God of defending themſelves and attacking their Enemies, was not publiſhed by *Mahomet* to his Followers, till he had by repeated mutual Oaths of Allegiance and Protection bound them to himſelf; and this he did in ſuch Circumſtances as made it abſolutely neceſſary to put his *Muſſulmen* to that Trial, and when he himſelf knew 'twas too late to draw back, being too far engaged, and likely to ſucceed and proſper: Then Revelation came in a proper Juncture to authoriſe his taking up Arms againſt his idolatrous Countrymen, and all Infidels, amongſt whom he reckoned alſo the Chriſtians, as every body knows. He carefully avoided being looked upon as a Perſecutor, eſpecially by the laſt mentioned, tho' their daily perſecuting one another might juſtify him in following the Example they ſet him, his Reformation being about Matters of the higheſt Importance, ſuch as Idolatry and Morality. Therefore as *Ricault* relates it, [b] he made with them a Treaty, the Original of which was found [c] in the Monaſtery of the Monks of Mount *Carmel*, near Mount *Libanus:* It bears Date the laſt Day of the Moon of the fourth Month, in the fourth Year of the *Hegira*, and was ſigned at *Medina*. But the ſaid Writer who gives us the whole Treaty at Length, takes Notice that the *Iſlamiſm* was then in its Infancy, " *Mahomet* was then at War with the *Arabians*, " and was afraid the Chriſtians might otherwiſe have declared openly againſt him." For as *Sale* judiciouſly obſerves, [d] the Patience and Humility of this new Apoſtle decreaſed in Proportion as his Power increaſed; well knowing that ſuch Undertakings as his never ſucceeded but by the Sword, without which their Advances are but ſlow and precarious, and the Whole in a continual Danger of miſcarrying: To which Purpoſe the famous *Machiavel* ſays, *Armed Prophets* as *Theſeus*, *Cyrus*, *Romulus*, &c. *have brought their Deſigns to a good Iſſue, whereas thoſe who did not back their Prophecies by the Force of Arms are diſappointed* [e].

Mahomet after his ſecond Flight to *Medina*, built a Temple in that Town, for the publick Worſhip of his new Religion, probably not ſo much out of Piety, but with a political View, not unlike what the Scripture mentions of *Jeroboam*; with this Difference, that *Mahomet* pretending a Miſſion from God to reſtore the Reli-

[a] *Bayle* in his *Thoughts* on *Comets*, Article 81. mentions this Fact.
[b] See *Ricault* in his *State of the Ottoman Empire*, Book 2. Pag. 306. of the Edition of *Roan* in *Normandy* 1677.
[c] The *Turks* diſown this Treaty, and we are inclined to believe it ſpurious, becauſe *Mahomet* ſeems to be over tender and careful of Monaſteries, Chapels, and in general of the temporal Intereſt of the Clergy.
[d] See *Sale*, Pag. 49.
[e] Except Chriſt, and this is a ſtrong Proof of his divine Miſſion and Authority.

gion of the antient Patriarchs, could not avoid aiming at the Conqueſt of *Mecca*, and the *Ca'aba*, which was the moſt antient Monument of the *Iſlamiſm*: Neither can it be queſtioned that *Jeroboam*, had he been able, would likewiſe have made himſelf Maſter of *Jeruſalem* and *Solomon*'s Temple, which was as much held in Veneration by the *Jews*, as *Mecca* and the *Ca'aba* was by the antient *Arabians*, and is to this Day by all *Muſſulmen* [a].

We ſhall not defer any longer entertaining our Readers with the Deſcription of this famous Temple of *Mecca*; ſeveral Authors call it the *Square Houſe*, the *Arabians* always give it the Name of *Ca'aba*, and the *Muſſulmen* that of [b] *Mezged Al-Haram*, the ſacred Houſe, or *Beit-Allah*, the Houſe of God; to diſtinguiſh it from the above-mentioned Temple at *Medina* built by *Mahomet*, which is called *Mezged-Al-Nabi*, or the Houſe of the Prophet, and is always viſited by the truly devout Pilgrims after the *Ca'aba*. This, according to the *Arabian* Tradition, has from Time immemorial been the Place appointed for Sacrifices, Prayers, and the moſt ſolemn Ceremonies of the antient and modern *Iſlamiſm*; and was built by *Abraham* and *Iſhmael*: Could this be proved, it would be of an older Date than all the remaining Monuments of Antiquity, even the *Egyptian* Pyramids. However we ſhall now introduce the Deſcription of this Temple, as delivered by a modern [c] Writer.

" We are indebted, ſays he, to a *Swediſh* Miſſionary [d], who by his curious " Enquiries and Obſervations in his Travels through *Egypt* and *Arabia*, has brought " from thence an exact Plan of this famous Temple, which no Chriſtian ever " entered; *Reland* publiſhed it in *Latin*, with a Print to repreſent it. On the " South Part of *Mecca*, towards the bottom of a Hill, a large Spot of Ground " is encloſed by Porticoes, which on the Outſide appear only like a Wall of white " unpoliſhed Marble, about fifteen or twenty Feet high; each Stone is two " Cubits ſquare, two of them make up the Thickneſs of the Wall to be four Cu- " bits: Within the Porticoes the Marble is poliſhed; the Entablature of this Wall " is only the Quarter of a Circle, a Cubit and a half thick, on which reſt the " gilt *Cupola's* which are on the Top, and cover all the Porticoes within. The " Space encloſed is a perfect Square of eighty Fathom on each Side, yet in the " Inſide each Side is but ſeventy-five Fathom; but at each Corner there is a Build- " ing like a Steeple raiſed to the Height of three Stories, with a Balcony in each, to " which a Stair-caſe, contrived within, does lead. The uſe of theſe Steeples is to " call the People to Prayers at ſet Times of Day or Night.

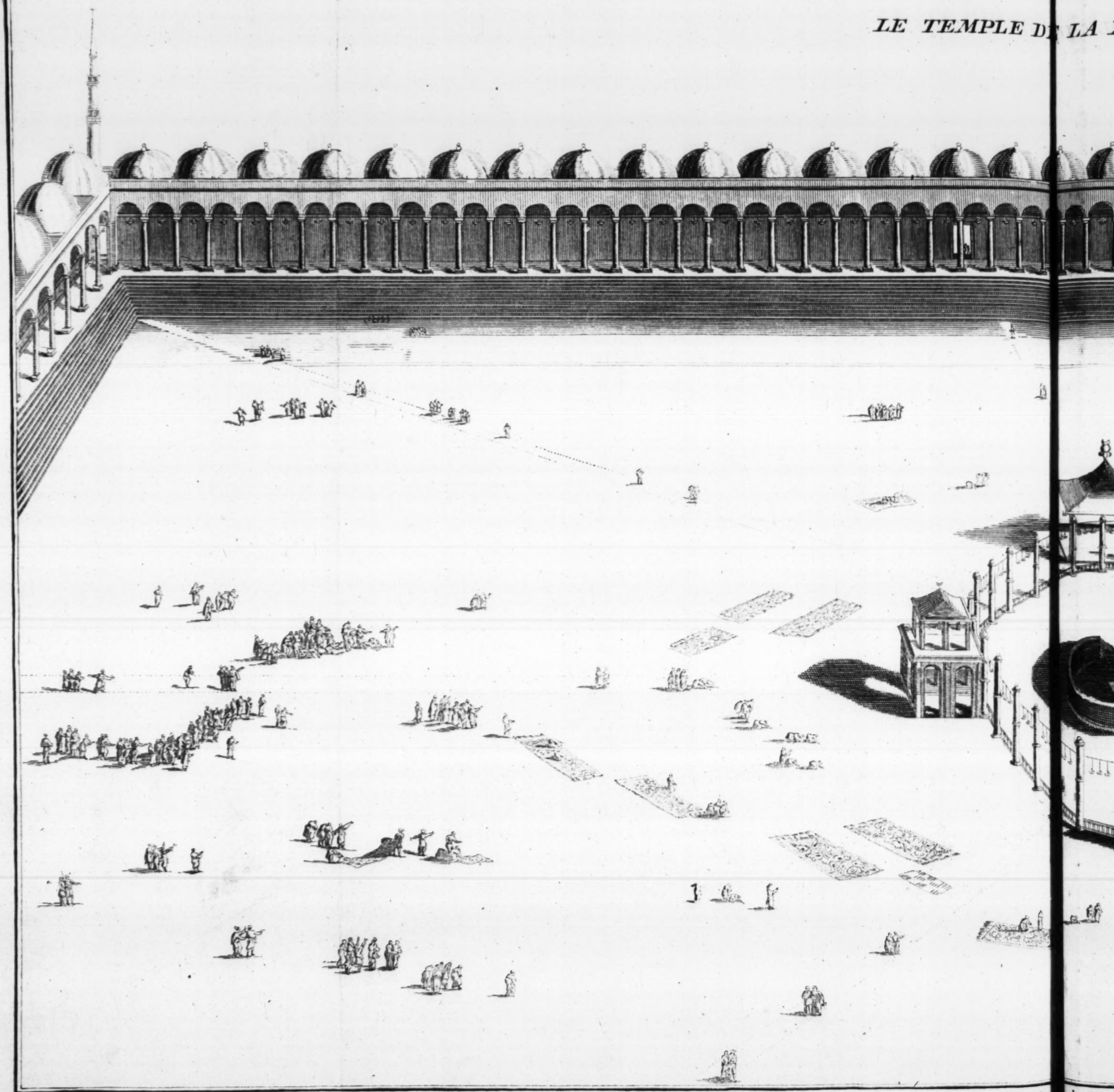
" Each of theſe Steeples has a Spire two hundred Feet high, gilt at the Top, " and adorned with a Half-moon like unto our Weather-cocks. In the Night- " time there are always Lamps lighted in the Balconies, both for Decency, and in " Favour of the Pilgrims who may arrive then. In the Middle of each Side of " the Out-wall, a ſquare Baſon twelve Fathom long and broad, and ſome Feet " in Depth is kept full of Water for the various Ablutions uſed by *Muſſulmen* in " their Prayers. *Kalif-Moktader*, the eighteenth Emperor of the Race of *Abaſſi-*

[a] See *Herbelot* in his *Biblioth. Orient.* Article *Ca'aba*, where he mentions two other Temples built, one out of Envy in *Yemen*, the other in *Choraſan* out of a Principle of Superſtition.

[b] *Mezged*, from which is derived the *Italian* Word *Meſquita*, the *French Moſquee*, and our *Engliſh Moſque*, for a *Turkiſh* Church.

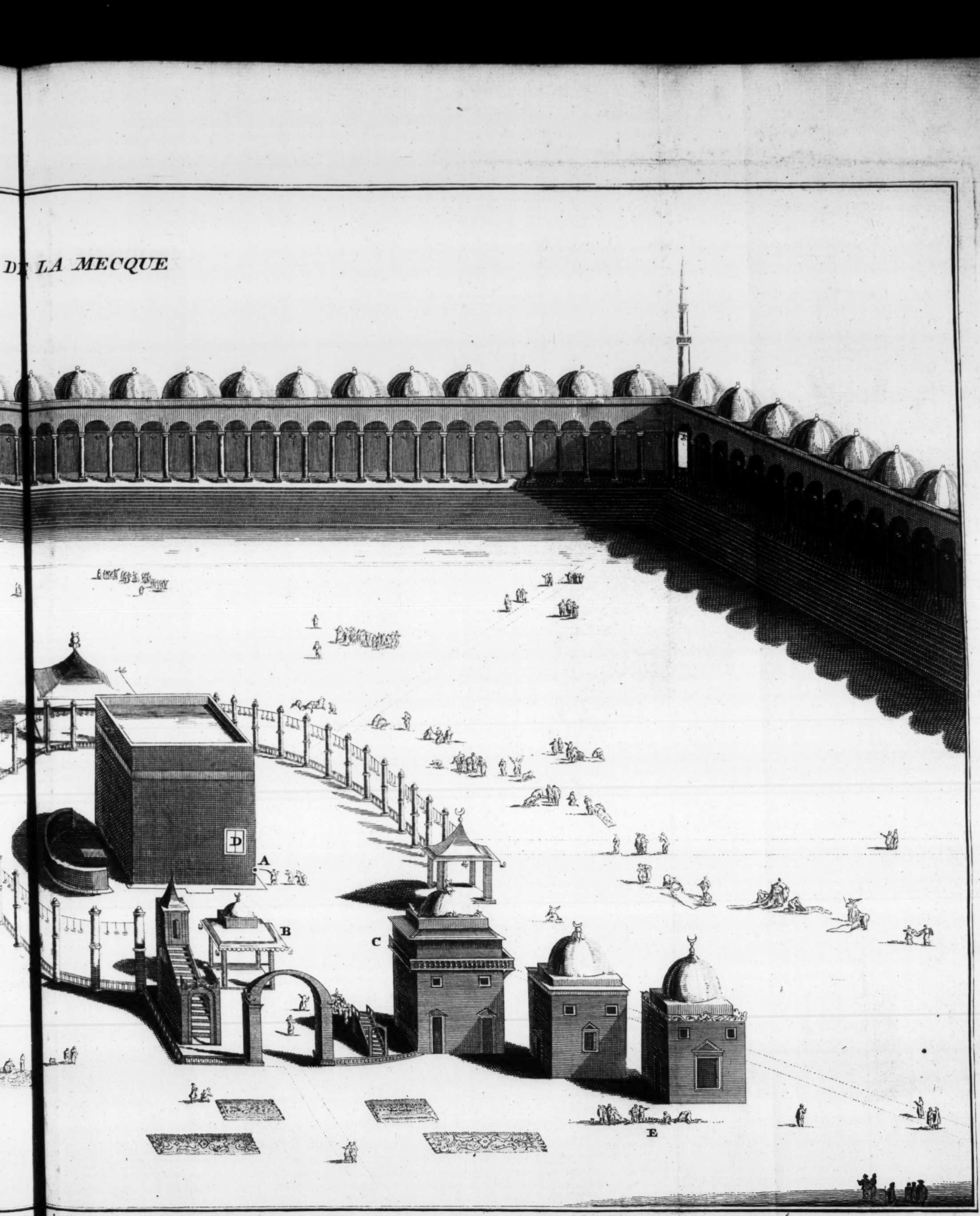
[c] *Boulain Villers*, Pag. 59. and following: The Print here joined is a Repreſentation of the *Ca'aba* from what *Reland* has publiſhed.

[d] *Michael Eneman* who taught at *Upſal*.



A. *La pierre noire enchassée dans le mur de la Caaba.* B. *Endroit où l'on montre des vestiges des piés d'Abraham.* C. *Bâtiment qui renferme le p* de Zemz

DE LA MECQUE



de Zemzem.

D. *Porte de la Caaba.*

E. *Endroit où l'on donne de l'eau du puits de Zemzem aux Pelerins.*

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" *des*, conveyed Water to theſe Baſons by an Aqueduct, from a *Snow-water-houſe*
" made in the Mountain of *Gaſſouan:* Each Facing of the Wall has three Gates
" leading to the Porticoes, one in the Middle, the other two at the End cloſe to
" the Steeples; the Folding-doors are of Braſs or Copper, of an immenſe Weight,
" adorned with various Sorts of Leaves, from which each Door has its Name. Theſe
" Gates are open or ſhut at ſet Times, yet ſo as to leave one always opened on
" each Side, that Sinners may come at all Times, and from all Parts of the
" World to this univerſal Place of Refuge, and as they call it, the Seat or Boſom
" of Mercy. From the Porticoes a hollow ſquare Place is ſeen of twelve hundred
" Fathom in its Superficies; they go down into it by ſixteen large and eaſy Steps
" of Marble, all round the Porticoes.

" In the Middle of this Space a ſquare Building is raiſed, the Walls of which
" are entirely covered with Black; the Top of it is flat, and covered with maſſy
" Gold . . . . [a] This is the ſo much famed Edifice, valued above all the coſtly
" Palaces raiſed by the Maſters of the World: This the lowly and humble Houſe
" of *Abraham*, the Friend of God, built in the Time of his being perſecuted, a
" Pilgrim wandering on the Earth; God revealed to him, that he had from all
" Eternity made choice of that Place to beſtow his Bleſſings, to receive the
" Vows, and hear the Prayers of all thoſe, who ſhould own and worſhip his
" ſupreme Being, and aſk of him what is neceſſary for their everlaſting Happineſs.
" This ſame Houſe *Iſhmael* received of his Father as his Inheritance, and the
" Portion due to his Elderſhip, in which he lived to his Dying-day, and near
" which he choſe to repoſe till the general Reſurrection in his Tomb, which is ſtill
" to be ſeen, and has ſuffered no Change through ſo many Ages. This is the
" holy Houſe . . . . towards which not only the *Arabians*, but all the Nations of
" the World, who own the Exiſtence and Unity of God, turn themſelves and
" direct their Intention at the Time of their moſt fervent Prayers. . . . . The *Ca'aba*
" is only built with the Stones of that Country put together, and cemented
" with Mortar made of a red Earth, which is hardned by Length of Time: It is
" ſituate exactly to the four cardinal Points of the Globe; the Height of it is
" twenty-four Cubits, beſides the Rails on the Top; from *North* to *South* it is
" alſo twenty-four Cubits, and only twenty-three from *Eaſt* to *Weſt*; four Cubits
" are ſuppoſed to be the Height of a Man of an ordinary Size. The Covering
" of the Houſe is of flat Stones, over which is laid maſſy Gold, with a Spout of
" the ſame Metal to throw off the Water towards the *North*, directly upon the
" Stone which is over the Tomb of *Iſhmael*. The Rails about this Terras are of
" maſſy Gold likewiſe, and three Cubits high, a vaſt Load for any Wall to bear,
" if leſs ſtrong than this.

" On the *Eaſt* Side of this Houſe, at three Cubits Diſtance from the *South-*
" *Eaſt* Corner, is an Opening like a Door, through which alone Light can come
" in, raiſed four or five Cubits from the Level of the Ground; the Floor is like-
" wiſe raiſed to that Height according to antient Architecture, in order to render
" the Dwelling more wholeſome. This Door has two Leaves of maſſy Gold fixed
" to the Wall with Hinges, and Supporters of the ſame Metal, but the Threſhold
" is one ſingle natural Stone, before which all the Pilgrims bow their Heads and
" kiſs it with Veneration. The Eaſtern Monarchs complied heretofore with this

[a] What follows is according to the Opinion of the *Muſſulmen*.

" Cere-

" Ceremony, and the other Cuſtoms uſed by ordinary Pilgrims, but of late they " ſend others to perform it in their Stead. *Haron* who was Contemporary with " *Charles Magne*, is the laſt *Kalif* who did it in Perſon eight Times: But ſome " great Princes have viſited this Houſe ſince, the chief of which is *Bajazet* the " Second, in 1483, and in his Journey received the Account of the Death of his " Father *Mahomet* the Second. The Door of the *Ca'aba* is ſeldom opened, becauſe " it contains nothing that can raiſe the Pilgrims Devotion; nothing is to be ſeen " there but the Gold which covers the Floor, the Ceiling, and the Walls: The " *Arabians* had placed ſome of their Idols in this holy Place, but ſince *Mahomet* no " ſuch Profanation has happened in the Temple of *Mecca*, tho' otherwiſe defiled " in the Civil Wars.

" The Outſide of the Building is hid by a black Silk Covering, which is re- " newed every Year at the Feaſt of *Beiram*, and the greateſt Monarchs of that " Perſuaſion furniſh that Expence each in his Turn: But the golden Rails at the " Top are not covered, in order to ſtrike the Pilgrims with Admiration; for which " Reaſon likewiſe, all the Space within ſix Foot under the Rails is covered quite " round the Building with gold Tiſſue, of exquiſite Richneſs and Workmanſhip. " The above-mentioned black Colour, furniſhed *Mahomet* with a Pretence to change " the Colour of his Standards, which was white before he took *Mecca*; and the " *Kalifs* his Succeſſors in Imitation of that black Cover, put ſome of the ſame Stuff " at the chief Entrance into their Palaces; it reached from the Top to the Bot- " tom, and covered the Threſhold of the Door, which all *Muſſulmen*, even Kings " and Princes, were obliged to touch with their Foreheads before they could be ad- " mitted into the Preſence of the *Kalifs*.

" *Reland*'s Deſcription of this Houſe informs us farther, that all round it is a " narrow Pavement of Marble, near which about the South-wall, towards the " *South Eaſt* Corner, lies a huge black Stone, which ſeems to be unhewed and " unpoliſhed black Marble, and is called the *Holy Stone*; but in the *Arabian* " Language it is named *Brachtan*, that is, *ſhining*, *bright*, or *white*, for they ſup- " poſe it loſt that Quality upon Account of the Sins of Men. 'Tis very likely " this is only a Remnant of ſome Idol, kept there out of Superſtition by the an- " tient Inhabitants of *Arabia*; for both Scripture and prophane Hiſtory ſhew that " ſome Idols were without any Shape: Some are of Opinion this was conſecrated " to Saturn, who is called *Remphan*, and was honoured to avoid the Evils of which " he was ſuppoſed to be the Author. Others pretend it was dedicated to *Venus*, " who was always highly worſhipped in the *Eaſt*; not that *Venus* whom the *Greeks* " and the *Latins* honoured, but the bright Star which goes either before, or fol- " lows the Sun, and is called by that Name. Be it as it will, *Mahomet* ſpared this " Idol when he deſtroyed the reſt, being afraid of offending the People, but he " gave another religious Turn to their Imagination; aſſuring his Followers, that it " had loſt its primitive Colour for the Sins of Men, and ſhould not recover it till " all Nature was purified by the laſt Judgment.

" Over-againſt the middle Part of the ſame Eaſt-ſide, at the Diſtance of three " Cubits, ſtands another ſquare Building ten Cubits long, broad and high; the " Roof of it is ſupported by four Pillars, one at each Corner; it has three Stories, " the laſt of which has a ſmall Cupola, ending in a Half-moon of Silver double " gilt, which looks like pure Gold; and was given by one of the *Kalifs* as a Cover

" to the famous Stone highly honoured there, which they pretend was made ſoft " by a Miracle, to receive the Impreſſion of *Abraham*'s Feet, ſtill to be ſeen at this " Day, as a ſtanding Proof that God has made choice of this Temple to hear the " Prayers of his Servants. On the North Part of this Building ſtands another, in- " to which they enter by a large Door, a Stair-caſe of eighteen Steps leads to a co- " vered Gallery, over which is a Pyramid. The *Imans* or Prieſts of that Temple, " preach from thence to the People, and to the Pilgrims ; *Mahomet* publiſhed from " this Place the greateſt Part of the *Koran:* At a ſmall Diſtance from this Gallery " or Pulpit towards the *North*, ends the magnificent Row of Pillars which forms " the inmoſt Encloſure of the *Ca'aba*, which we ſhall mention ſhortly, and at the " ſame Place begins a Wall Breaſt high, made of Marble, as all the reſt is, which " makes an oblong Square, and encloſes the fore-mentioned Gallery, *Abraham*'s " Monument, and a wooden Stair-caſe upon Wheels, by which they go up to " the Door of the *Ca'aba* when ſome zealous Pilgrims are deſirous of ſeeing the In- " ſide of it. In the Middle of this Square facing the Eaſt-ſide of the *Ca'aba*, " ſtands an old Gate ſupported by two thick and maſſy Poſts about fifteen Cubits " high, ending in a Vault made Archwiſe, but ſo thin in the Middle, that it is not " half a Cubit thick : This is called the old Gate, and was heretofore the only En- " trance to the holy Houſe. *Mahomet* cauſed all his Civil and Religious Edicts to be " poſted up there, and the Key of it was in the Cuſtody of the [a] *Koraiſhites:* It " had thick Copper Foldings, which *Kalif Moktadir* took away to make a Coffin " for himſelf, and inſtead of it, gave the gilt Silver, which covers the Monument " of *Abraham.*

" On the left of this Gate, at thirty Cubits Diſtance from it, ſtill joined by the " ſaid Breaſt-high Wall, is a large ſquare Building, the Corner of which is oppoſite " to the South-Eaſt Angle of the *Ca'aba :* Each Side is adorned with two Doors, " and two Windows, being a foreign Architecture, in Imitation of the *Grecian.* " The Roof of it is gilt, and has a Cupola and a Half-moon on the Top: It covers " the chief Opening to the Well called *Zem-zem*, which *Muſſulmen* pretend is the " ſame which the Angel ſhewed to *Agar*, Mother of *Iſhmael*, in the Deſart. There " are two more ſuch Buildings turned the ſame Way, which cover the Openings " to the ſame Well, contrived for the Uſe and Convenience of the many Pilgrims " who come thither from all Parts: Each of theſe Buildings are of an equal Height, " and their Roof according to the Model of the firſt ; all are of white Marble. On " the North-ſide a Marble Wall ſix Cubits high, is raiſed in a ſemicircular Form, " ſo as to exceed the Breadth of the *Ca'aba* three Cubits on each Side. Within " this Wall is the Tomb of *Iſhmael*, being a Marble Stone laid flat on the Ground " without any Inſcription. This is all on the Eaſt and North-ſide of the holy " Houſe, nothing is to be ſeen on the Weſt and South-ſides.

" The Beholder's Admiration and Attention are chiefly raiſed by the magnificent " Row of Pillars, ranged about the *Ca'aba*, yet not ſo as to encloſe it quite; it " begins at the South-eaſt Point over-againſt the black Stone, and ends at the North- " eaſt near the above-mentioned Gallery or Pulpit, ſo that it only fills up three " Quarters of the Circle, and is 780 Cubits, or 1365 Feet long. In this Space

[a] *Mahomet* was of that Tribe, but they perſecuted him, and obliged him to fly from *Mecca*, yet when he took that City and Temple, he reſtored the Key to them, and refuſed his Son-in-law who deſired to have it, Saying, *Juſtice and Truth muſt be the Support of my Family, not Acts of Violence and mere Force.*

" are ſet up fifty two Pillars of white Marble twenty Cubits high, without Propor-
" tion of Chapiters or Baſes, having only a Turbant at the Top, and being join-
" ed by a Set of Rails, in which they are mortiſed; on theſe Rails two thouſand
" Silver Lamps are ſet to burn in the Night: The ſaid Pillars are alſo joined at the
" Top by ſtrong Silver-bars, on each of which hang by golden Chains more Lamps,
" which being lighted alſo, make a glorious Illumination, beſides the Lights about
" the Monument of *Abraham*, and the other Buildings of this Sanctuary.

" Three other Edifices are raiſed on the Outſide of this Row of Pillars; they are
" ſquare, open, ſupported by Pillars, and their Roofs are of a different Form.
" They are the *Moſques* belonging to the three orthodox Sects of *Mahometiſm*.
" The firſt is that of the [a] *Hambalites*, a plain Building on the South-ſide where
" the Row of Pillars ends, and leaves an empty Space to the Well of *Zem-zem*.
" The ſecond is for the *Malekites*, it ſtands Weſt, and is ſupported by eight Pillars.
" The third has two Stories, adorned with Pillars above and below; it ſtands
" North, over-againſt *Iſhmael*'s Tomb, and belongs to the Diſciples of *Kaniſah*.
" Beyond this is a large empty Space paved with Marble, where People meet to
" pray: Slaves bring in Carpets for the Eaſe of the Faithful, who come into it
" without Shoes or any fine Clothes, keep a deep Silence, and are ſo neat, that
" though *Muſſulmen* are famous for a decent religious Behaviour in their *Moſques*,
" one may eaſily perceive that they have a particular Veneration for this, as being
" the chief Object of their Faith.

" The Porticoes through which People enter, ſerve alſo to go out; Firſt, they
" aſcend a Flight of large fine Steps, which leads to them; then on each Side fifty
" five Pillars diſtant eighteen Feet from one another, and as high to the Arches
" which they ſupport: The Galleries are likewiſe eighteen Feet broad, but the
" Roof and the Arches are too low, according to the modern Notion of Archi-
" tecture. This Defect is in ſome Meaſure ſupplied by the Cupola's above: They
" are only of Lead gilt, and each of them covers two Arches, and ends with a
" Half-moon of three Feet. There are twenty-ſeven of them on each Side, ſo that
" the whole Height from the Bottom of the Steps is twelve Fathom: The Beauty
" of the Proſpect is raiſed by Bars of gilt Metal, which croſs every Arch, and ſup-
" port Lamps of the ſame Kind with ſeveral Matches in them, both to give Light
" to the Galleries, and anſwer the Illumination about the *Ca'aba*. All theſe are
" lighted when the firſt Star appears in the Evening, and are kept burning till Day-
" light eclipſe them. Two hundred and twenty Pillars form two hundred and ſix-
" teen Arches covered by one hundred and eight Cupola's, beſides the four high
" Spires. This is *Reland*'s Deſcription of this famous Temple; no Chriſtian was
" ever admitted into it. The *Turks* are not able to give us a compleat Repreſentation
" of it, being intirely ignorant of the Art of Painting or Drawing, ſo that this is
" only what an ingenious *Swede* could gather from his Converſation with ſeveral
" Pilgrims, during the Time of a long Reſidence he made at *Cairo*.

We have mentioned before the Opinion of the *Arabians* concerning the Anti-
" quity of it; its Encloſure at firſt was only a ſtrong Wall of a ſmall Extent,
" with one only Gate. *Kalif Omar* the Firſt enlarged it, upon Account of the
" Increaſe of the Number of Pilgrims in Proportion to the Progreſs of *Mahometiſm*.
" He did not employ any Part of his immenſe Riches in adorning it; being per-

[a] We ſhall mention theſe Sects in the Sequel of this Work.

" ſuaded (ſuch were his ſimple and plain Notions of Religion) that God's Honour " could not be promoted by adding new Embelliſhments to this old Building, more " than by leaving it in the Form which he had for ſo many Ages approved."

Mahomet has every where recommended to his Followers to look upon this Temple as being the Center of his Religion, to prize and value it, as the *Jews* did *Jeruſalem*, and to repair thither: He has annexed many Privileges in Favour of thoſe who ſhould perform this Pilgrimage, both temporal [a] and ſpiritual Bleſſings are plentifully beſtowed in that holy Temple. The wonderful deep and laſting Impreſſion of *Abraham*'s Feet in a hard Stone [b], is highly extolled; every Thing is myſterious even in the Road which leads to it [c]. The very ſeeing this Temple is according to ſome *Mahometan* Doctors, equally meritorions in the Sight of God, as if they had complied with all the inferior Duties of Religion. The black Stone is a ſtanding Proof of the Hainouſneſs of Sin, Mount *Araſat* in the meeting of *Adam* and *Eve*, is a Repreſentation of Man's being reconciled to God. The *Ca'aba* itſelf, (but not the Porticoes) is a Place of Refuge to all Criminals [d]; and exemplary Puniſhments have overtaken the wicked Violaters of the ſacred Aſylum, and this is a lively Emblem of the Pardon obtained from God in any Part of this holy Place. The Birds of the Air [e] have a Reſpect for the Roof of this Sanctuary; the Hearts of all *Muſſulmen* have a natural Bent and Affection for it. A devout *Mahometan* melts into Tears of Joy or Compunction at the Thought of, or looking towards it. The Prophets and Patriarchs go thither in inviſible Proceſſions; Angels guard and protect it. Laſtly, every *Muſſulman* who performs this Viſit, or is born during his Mother's Journey thither, is intitled to the Privilege of wearing a green [f] Turbant. After all, the *Mahometans* themſelves own, that this Pilgrimage is often accompanied with various Diſorders and criminal Exceſſes; and ſeldom followed by real and ſincere Converſions [g]. The Manner of performing it has been related in the foregoing Diſſertation; we ſhall therefore conclude this with the Opinion of *Hallage* [h]. He was ſo bold as to pretend, that thoſe whoſe Circumſtances did not allow to go to *Mecca*, might repreſent the ſacred Temple in any Part of his Houſe conſecrated to that Uſe, keep it very clean, perform in it privately all the Ceremonies preſcribed by their Law in the Pilgrimage. Take thirty poor Orphans, give them Victuals and Clothes, and ſome Money: This, *Hallage* pretended, was of equal Merit as to perform the Pilgrimage, and much more agreeable to God, than pretending as ſome Men do, to meet in a Place to hear the Word of God, and forget his Orders the Moment they go out.

[a] See *Herbelot* in his *Biblioth. Orient.*
[b] See the ſame Author in the ſame Work.
[c] See *Boulain Villers*, Pag. 87.
[d] See *Herbelot* as above.
[e] Chiefly Pigeons deſcended lineally, ſays *Gabriel* of *Sion* and ſome other Chriſtian Authors, from the Pigeon who ſpoke to *Mahomet* in the Ear; but whatever may be the Origin of that Story, it is certain that Pigeons are often uſed as Meſſengers.
[f] This Privilege belongs alſo to all thoſe who are, or pretend to be Deſcendants from *Mahomet*.
[g] See *Herbelot* in the Article *Hagge*, ſo the Pilgrimage is called.
[h] See *Herbelot*'s Article *Hallage*. This Man lived in the eleventh Age of Chriſtianity; he was put to Death for theſe Opinions. Some think he was a Chriſtian.

A

DISSERTATION

On the falſe Notions generally entertained concerning *Mahometiſm.*

SECT. I.

Moſt Religions have been miſrepreſented by Adverſaries, firſt the Jewiſh.

ALL antient and modern Religions have had the common Misfortune of being firſt ill underſtood, not well explained, and then perſecuted, with an additional Weight of Injuſtice and Calumny from their reſpective Enemies. The *Jews*, who had received all their Laws and Cuſtoms from God, the Author and Fountain of all Juſtice and Holineſs, underwent the ſame Fate, and though they might glory that their Worſhip was not unworthy of the ſupreme Being; yet Lies were told, and Calumnies ſpread againſt them by their Enemies; who, in other Reſpects, were Perſons of Merit and Worth.

Tacitus was an Hiſtorian of Penetration and Judgment; he had frequent Opportunities of being rightly informed by the *Jews* themſelves: He nevertheleſs is guilty of groſs Miſtakes in the Account he gives of them. He ſays they were called in Latin, *Judæi* inſtead of [b] *Idæi*, from Mount *Ida* [c]. He pretends they were expelled out of *Egypt* by reaſon of a loathſome Diſtemper to which [d] they were ſubject. He affirms that in Remembrance and out of Gratitude towards [e] an Aſs, who had ſhewed them both where they might have Water to drink, and the right Road through the Deſart in which they had loſt their Way; they erected a Temple, and paid religious Worſhip to that Animal, *&c.*

Plutarch did not take more Care to be rightly informed in his *Table Talk*, he ventures to affirm that the *Jews* adored a Boar, as being the Inventor of Huſbandry and Tillage; that their *Feaſt of Tabernacles* was kept by them in Honour [f] of *Bacchus*, as likewiſe the *Sabbath*. The *Heathens* in general made a Laughing-ſtock of the pretended Idleneſs of the *Jews* on that Day, and of ſeveral other harmleſs Cuſtoms

[a] This Diſſertation is only an Abſtract of *Reland*'s Preface to his *Latin* Treatiſe *of Mahometiſm*: We hope it will give Content to our Readers.

[b] Hiſt. Book 5. Chap. 2.

[c] A Mountain in the Iſland of *Creta*.

[d] The ſevere Laws publiſhed by *Moſes* againſt Lepers, are a Proof that many *Jews* were infected with that Diſtemper.

[e] *Effigiem animalis, quo monſtrante, errorem ſitimque depulerant, ſacravere.* Ibid. Chap. 4.

[f] This was occaſioned by the Feaſt of Tabernacles which happened about that Time.

of that Nation, which they thought frivolous. The Poet *Rutilius* [a] in particular jeers them for lighting no Fires on the ſaid Day, to comply literally with a Paſſage in the Book of *Exodus* [b]: He reproaches them with their *cold Sabbaths*, their *colder Hearts*, and pretends their Repoſe is a Figure of a God tired with Labour. He did not know or was wilfully ignorant of the true Reaſon of that Inſtitution, which was not for Idleneſs, but to be free from all worldly Cares, in order to ſerve the Creator who made the World in ſix Days.

SECT. II.

Chriſtian Religion has not been more ſpared than the Jewiſh.

When the Primitive Chriſtians ſeparated themſelves from the *Jews*, from whom they drew their Origin, *Heathens* loaded them with infinite Calumnies, and entertained the loweſt and moſt deſpicable Notions of them. They never would make any Diſtinction between the two Religions, and reproached both alike with the ſame Crimes: The Chriſtians moreover were upbraided for the Follies and baſe Lewdneſs of the Doctrine and Practice of the *Gnoſticks* and other Hereticks of the firſt Ages. It was reported that their God had *a Hoof like an Aſs* [c]; that they paid a ſhameful Homage to the Privy-parts of their Prieſts; that they did eat the Fleſh of a Child covered over with Paſte [d], and after that deteſtable Meal, put out the Lights, and promiſcuouſly knew one another criminally, without Diſtinction of Age or Sex; and that they [e] threatned the World with Fire and Deſtruction. The Apologiſts for the Chriſtian Religion complain of theſe and ſuch like Calumnies, grounded only on the Ignorance of the true Doctrine and Ceremonies of Penance, Euchariſt, and concerning the Day of Judgment, as then taught and performed. This Miſrepreſentation was carried to ſuch a Height, that even the Belief of the Unity of the Godhead was made a Pretence to accuſe Chriſtians of being Atheiſts, and the Form uſed in the Pagan Sacrifices was levelled againſt them [f]. This Ill-treatment is pathetically complained of by *Tertullian* [g], "We are, ſays he, looked upon as "Murderers, inceſtuous, ſacrilegious Perſons, as the Scum and Plague of Mankind, "wicked to the higheſt Degree, and guilty of all Sorts of Crimes, Enemies to "the Gods, to the Emperors, to all good Morals, to the whole Frame of Nature, "ſo far that the very Name of Chriſtian is odious and become criminal." *Pliny* [h], who was a Man of the greateſt Probity in his Age, gave to the Emperor *Trajan* a different Account of the Chriſtians; ſome few others had ſo much Moderation as not to vilify the Chriſtians and their Myſteries, but gave a tolerable Deſcription of them, and ſomewhat approaching the Truth. But how ſmall is their Number,

[a] *Reddimus obſcenæ convicia debita Genti,*
. . . . . Cui frigida Sabbata Cordi,
Sed cor frigidius Relligione ſuâ eſt.
Septima quæque dies turpi damnata veterno
Tanquam laſſati mollis imago dei, &c.

[b] Chap. 35. Ver. 3. *Ye ſhall kindle no Fire . . . . . upon the Sabbath-day.*

[c] *Ononychites.*

[d] This ſhews that the Primitive Chriſtians expreſſed their Belief of the Euchariſt in different Terms from thoſe uſed by the late Reformers.

[e] A wrong Notion drawn from the Doctrine of the laſt Judgment, which the Chriſtians thought would happen ſoon.

[f] *Expel the Atheiſts.*

[g] In his *Apology* towards the Beginning.

[h] *Pliny* the younger in the tenth Book of his Letters. Letter 97.

when compared to thoſe who have delighted in caſting the moſt odious Colours upon Chriſtian Doctrine!

SECT. III.

The ſame Miſrepreſentations ſtill practiſed.

If we now conſider what has been done in the unhappy Diviſions of Chriſtians within two Centuries, and what is ſtill practiſed by ſome fiery Controvertiſts, we ſhall meet with the ſame Complaints on all Sides, and not without ſome Ground. Proteſtants accuſe *Genebrardus*, [a] *Saunders*, [b] *Maracci*, [c] and ſeveral others of throwing Dirt, and charging them wrongfully with blaſphemous Opinions, as being Conſequences of their Principles, tho' flatly denied by them. But above all, they are highly affronted at being called the *Deſcendants of Mahomet*. One *Vivaldo* [d] a Dominican Friar, has diverted himſelf with drawing a Parellel betwixt the *Mahometans* and *Proteſtants*, and another betwixt the *Mahometans* and the *Catholicks*; as if every Opinion or Cuſtom of *Mahometiſm* was to be condemned; *Muſſulmen* have ſpoke of ſome of the divine Perfections and Attributes conformably to Truth [e] and right Reaſon: Muſt thoſe Truths be rejected becauſe uttered by *Mahometans*? 'Twould be Madneſs. But Catholicks recriminate alſo againſt Proteſtants for miſrepreſenting their Tenets, calling them idolatrous, *&c.* [f] The Truth is, ancient and modern, ſacred and prophane Hiſtories furniſh us with innumerable Inſtances of wilful or involuntary Ignorance of ones own Religion, and much more of the Tenets of other People; ſo that it is not ſurpriſing we ſhould find that the *Mahometan* Religion has undergone the ſame Fate.

SECT. IV.

The Reaſons why Mahometiſm *is ſo much miſrepreſented.*

The chief Cauſe of this Injuſtice proceeds from not underſtanding the *Arabick* Language, without which it is impoſſible to have a true Notion, and by Conſequence to judge rightly of that Religion: Yet few, if any of thoſe who have wrote on that Subject, were acquainted with the *Arabick*. Moreover the Genius of the *Mahometans* is averſe from talking to Strangers of, or diſputing with them about Religion [g]. Theſe two Reaſons have concurred to the Miſrepreſentations, Contempt, and infamous Character of *Mahometiſm*. *Mahomet* has been compared to the Devil [h], and his Religion thought unworthy of being confuted. If any young Student in Divinity is deſirous of being thoroughly informed of his Tenets; inſtead of adviſing him to ſtudy *Arabick*, to read *Mahomet* in the Original, to be converſant with his Commentators and Apologiſts, in order to inquire, without truſting to others, into what he muſt know, before he can be qualified to refute it; his Ignorance and Lazineſs are indulged, he is either made to believe that it is downright loſing of

[a] *Genebrardus* Archbiſhop of *Aix*, in his Chronology, Pag. 107.
[b] In his Book *de Schiſmate*, &c.
[d] In his *Prodrome* or Preliminaries on the *Koran*. Pag. 70. of the third Part, *&c.*
[e] In his Notes on a Book of *Pedro dela Cevalleria*, intituled, *The Zeal of Chriſt againſt the* Jews *and* Saracens. This Book is not to be met with, and the Loſs is not great.
[f] See *Herbelot's Biblioth. Orient.*
[g] See *Papiſt repreſented and miſrepreſented*, and moſt Controverſy Writers.
[h] See *Bayle* in the Article of *Mahomet* concerning his Apologiſts.
[i] *Bibliander*, a Reformer of *Zurich*, is the Author of this Parallel.

Time to confute ſuch abſurd Notions, or directed to peruſe only ſome ſmattering, ſuperficial and blundering Controvertiſt.

But we muſt own, that the *Mahometans* are not ſo fooliſh and mad as we imagine; common Senſe is of all Countries and Climates; and their Religion could not have made ſuch aſtoniſhing Progreſs in *Aſia*, *Africa*, and *Europe*, if it had been ſo full of Abſurdities, as moſt Chriſtians ſuppoſe it to be. 'Tis bad, 'tis ſenſual, and therefore the more dangerous. All true Chriſtians ought to deteſt it as the Bane and Scourge of Chriſtianity, all this is true: The Concluſion we draw from thence is, that our utmoſt Endeavours are to be uſed to find out the Wiles of Satan, to ſift this Religion to the Bottom, and thus prevent its dangerous Conſequences. "Believe me, ſays *Maracci*, [a] more Venom lies hid in that Sect, than is generally "believed .... How could it otherwiſe happen, that ſuch a Number of Men, "not only of the remaining Idolaters, but of *Jews* and *Chriſtians*, and even Religi-"ous, ſhould fall off to embrace *Mahometiſm*; you'll ſay they are enticed by Li-"bertiniſm; I believe it, but they are farther deceived, by an Appearance of Good-"neſs and Truth. This Superſtition has retained every Part of the Chriſtian Reli-"gion which ſeems plauſible, probable, and agreeable to the Light and Law of "Nature, and intirely rejects the Myſteries of our Faith, which ſeem at firſt "Sight to be incredible and impoſſible, and chiefly ſuch as are thought too hard "for human Nature ..... [b] Reaſon and Experience have always made me "believe, that if the *Koran* and the *Goſpel* were at the ſame Time propoſed to thoſe "(idolatrous) Nations, unleſs they are firſt well inſtructed and convinced of the "Truth of the Goſpel, and of the Lies and Frauds of the *Koran*, they will con-"ſtantly embrace the *Koran* and *Mahometan* Superſtition [c], preferably to the *Goſpel* "and Chriſtian Religion. For the *Koran* propoſes ſuch Tenets as are more propor-"tioned to the Dictates of Nature in this corrupt State; that there is one God, Al-"mighty, All-knowing, who has created and governs all Things..... that fre-"quent and fervent Prayers are to be addreſſed to him, Alms given to the Poor, "..... Our Bodies mortified by Faſts, Juſtice obſerved, Modeſty, kind Offices, "Piety, and other Virtues practiſed; that no Man is to be injured, Thefts, Adul-"teries, Murthers, and other Crimes avoided; that worldly Goods, as being tran-"ſitory, are to be deſpiſed, and good Works performed. Moreover, that all are to "give an Account to God of their Deeds, the Juſt to meet in Heaven an eternal "Happineſs in the Enjoyment of what human Nature moſt earneſtly deſires, and "the Wicked to be eternally tormented in Hell .... If on the other Side a Mini-"ſter of the Goſpel propoſes to a Heathen the Trinity, Incarnation, Poverty, Death "on a Croſs, and Burial of God, the Myſtery of the Euchariſt, Neceſſity of the Sa-"crament, of Penance, Indiſſolubility of Marriage with one Woman only ..... "doing good to our Enemies, an everlaſting Happineſs in the Enjoyment of Goods, "which neither the Eye has ſeen, *&c.* .... the ſaid Heathen will turn away from "theſe and embrace *Mahometiſm*.

[a] In the Preface to his Preliminaries on the *Koran*.
[b] The ſame in the Preface to his Confutation of the *Koran*.
[c] See *Bayle*'s Article of *Mahomet* in the Note (DD.) why *Mahometans* do gain more Proſelytes than Chriſtians.

SECT.

SECT. V.

On the Neceſſity of inquiring into the Tenets of Mahometiſm.

Some are of Opinion, that as we are at ſo great Diſtance from the *Mahometans*, and they are not willing to enter into Diſpute, we need not trouble ourſelves with inquiring nicely into their Opinions; or that even in caſe we ſhould be obliged to confute them, we may eaſily do it by the Help of ſeveral Latin Books, without ſpending our Time in poring over *Arabick* Characters to no End or Purpoſe.

We ſhall examine in the following Paragraphs the Strength of the two laſt Pretences: As to the firſt, it muſt be owned, that ſome other Chriſtian Nations are nearer to *Mahometans*, than we are. Moreover, it is not here inſiſted, that Divines ought to go about confuting the Tenets of the *Koran*, preferably to the erroneous Opinions of our own Countrymen, Neighbours, Relations and Friends: This to be ſure muſt be the firſt Care of Paſtors and Doctors; but it cannot be ſaid with Truth, that we have no Commerce, or Correſpondence with *Mahometans*; we have great Dealings with them at *Conſtantinople* and other Countries ſubject to the *Turks*, on the Coaſts of *Africa*, in *Syria*, in *Perſia*, and in the *Eaſt-Indies*, where all the Towns are moſtly inhabited by *Muſſulmen*: The Seamen are often taken and reduced to Slavery by their Pyrates; to what Dangers is not their Faith expoſed to, unleſs they are well inſtructed in the Grounds of our holy Religion, and forewarned of the Errors and Contradictions of the *Koran!* Beſides, if we ſhould maintain that the ſtudying and diving into falſe Opinions, is to be neglected, how detrimental would this Opinion prove to all Arts and Sciences? The Knowledge of learned and foreign Languages, of the Manners, Cuſtoms, and Religion of antient Nations, or even of the Modern, if at any Diſtance from our Country, will immediately be cenſured as uſeleſs: Such a Diſcourſe cannot proceed from any Wiſeman, whoſe Life and Actions ſhew that he ſets a juſt Value upon every Subject, and making an exact Difference between the more or the leſs important, applies himſelf to the Study of each, in Proportion to the Advantage which may be reaped from them. If all thoſe who cenſure ſuch Studies, would themſelves mind only what is neceſſary, if they did not ſow Diſſentions and encourage Diſputes about trivial and uſeleſs Queſtions of the School, Chriſtianity would be reſtored to its primitive Splendor and Dignity: If they did not uſe baſe unworthy Means to obtain Preferments in the Academies, in the Church, in the State, to ſatisfy their Pride, Avarice or Ambition, they might then diſcountenance ſuch Studies, and pretend they are not neceſſary for Salvation; but they find it an eaſier Taſk to blame others, than to mend themſelves; though the latter would be more conducive to their own eternal Happineſs.

We are far from thinking, that inquiring into *Mahometiſm* is of no Advantage; we rather believe, that it cannot but excite in us deep Sentiments of Gratitude towards Almighty God, when we find, by a ſtrict Examen, that a Religion ſo full of Superſtition, contradictory and abſurd Notions, is embraced by ſo many Millions of Men of bright Genius's, and better Morals than is to be found amongſt ſome, and thoſe not a few, Chriſtians. We ought to be thankful for being delivered from ſuch a Misfortune by the Grace of God! What are we? That God ſhould prefer us before them.

SECT. VI.

Whether Mahometans *are allowed to diſpute about Religion?*

We freely own the *Mahometans* are not inclined to Diſputes, and when attacked by Chriſtians, give them generally no other Anſwer, but that they believe and practiſe punctually what the *Koran* teaches, eſteeming that Book as inſpired from God. Therefore 'tis to no Purpoſe to enter into Particulars with them, ſince they conſtantly alledge the *Koran* as a convincing Proof of the Truth of what they hold: The only Way of confuting them is to attack the Authority of that Book, and to demonſtrate by the Blaſphemies it contains that it cannot proceed from God. For Inſtance, *Mahomet* [a] was ſo impudent as to make God the Abetter of his Crimes, by pretending he had an immediate Revelation from him, which allowed him to indulge his brutal Appetite, and even to take criminal Liberties with other Men's Wives [b]. Again *Mahomet* acknowledges the Truth of the Goſpel, which nevertheleſs the *Koran* contradicts in many Points; one might by Conſequence prove to them firſt, that the Goſpel has not been altered, [c] but their *Koran* contradicts itſelf; and then convince them that their Diſtinction of *Things abrogating* and *abrogated* is abſurd, and opens a broad Way to juſtify every ſilly, ridiculous, and ſelf-contradicting Book. How few have a ſufficient Tincture of *Arabick* Learning, to be able to draw out of the *Mahometan* Books the falſe, doubtful, or abſurd Opinions which they contain, and make a proper Uſe of them againſt *Mahometiſm?*

But on the other Side, if it was abſolutely true that *Muſſulmen* are quite Strangers to all religious Diſputes, how could the Miſſionaries, ſent by the Pope into *Perſia* and the *Indies*, bring over ſo many to the Catholick Faith, as it is undoubted they do? We ſhall not mention the Acts of *Raimond Lully*, publiſhed by *Sollerus*, by which it evidently appears, that he had often diſputed againſt them in *Africa* and other Places: We have a more recent, and leſs doubtful Authority, the above cited learned *Maracci*, in the Preface to his Tranſlation of the Book of *Mahomet*. "I "know certainly, and all thoſe who are rightly informed are likewiſe fully con- "vinced, that Chriſtians may diſpute with the *Mahometans* even in their own Do- "minions, provided this be not done publickly, (tho' even that is allowed in ſome "Places) nor with any opprobrious Language againſt *Mahomet* and the *Koran*, but "with Friends and others with whom one is familiarly acquainted. On ſuch Oc- "caſions you may propoſe to them, modeſtly, and under Colour of informing "yourſelf, many Points concerning their Law, and their Sect, which they have "taken from our holy Scripture in a wrong Senſe; inquire into the Reaſon of it, "object without wrangling what may confute them; anſwer with Prudence what "they may ſay againſt our Religion; explain and prove the Truth of our religious "Myſteries. This our Miſſionaries perform daily, with Impunity and good Succeſs. "This is not all, Chriſtians not only diſpute by Word of Mouth, but even write "Books of Controverſy. One of them had publiſhed a Book in Favour of the "Catholick Doctrine, under the Title of *A Looking-glaſs which ſhews the Truth.*

[a] See the 33d Chapter of the *Koran*.
[b] See the Notes of *Sale* on the ſaid 33d Chapter.
[c] See *Bayle*'s Article on *Mahomet*; wherein he cites a Paſſage from *Pocock*, Pag. 186. of his Specimen.

" A noble *Perſian* named *Ahmed, Son of Zin Alabedin*, ſurprized at the Title and " Doctrine of the Book [a], ... wrote againſt it, and called the Book which con- " tained his Objections, *The Poliſher of the Looking-glaſs*, endeavouring to overthrow " the Catholick Doctrine, chiefly about the Trinity and Divinity of Chriſt, and to " eſtabliſh the Errors of *Mahomet*."

In this whole Queſtion we muſt take Notice of the Time, the Place, and the Method of ſuch Diſputes. The Freedom has heretofore been greater than it now is, as appears evidently by *Abbé Renaudot*'s *Hiſtory of the Patriarchs of Alexandria*. This learned and judicious Writer, Pag. 377. ſays, " The Chriſtians of the *Eaſt* " were formerly allowed to ſpeak and write openly in Defence of their Religion, as " may plainly be proved by the Controverſies of thoſe Days ſtill extant in Manu- " ſcript. Such are the Diſputes of *Abraham of Tirhane* with *Abdel Rakman*, of " two Monks with a *Jew* named *Amram*; of *Elias* Metropolitan of *Niſibis*, in " the *Diarbekir*, with the Vizir *Abulkacem*, Son of *Huccin* the *Megrobite*; of " *Iſa*, Son of *Zaraa*, with *Abulhacer* the *Balchite*; of *Abucora* or *Abucaras*, by " way of an apologetical Conference in Favour of Chriſtianity, held in the Pre- " ſence of the *Kalif Almamon*; another Conference at *Cairo* in the 639th Year of " the *Hegira*, of Chriſt 1270, about Trinity and Incarnation ..... beſides many " other Writings of which we might give a long Liſt." This Liberty has been enjoyed in former Times, and they may obtain it again, tho' at preſent, throughout the *Ottoman Empire*, Chriſtians are ſtrictly forbid ſpeaking againſt *Mahometiſm*. But, 2. as to Place, Chriſtians are not uſed in all Places with the ſame Severity: For Inſtance, they are allowed more Liberty in *Perſia* than in *Turky*, both as to Religion and every other Concerns, of Life: Beſides, our Merchants traffick with the *Mahometans* in ſeveral Parts of the *Eaſt-Indies*, where the latter are not ſo powerful, and cannot do much Harm: In ſuch Places no doubt religious Controverſies might be carried on ſucceſsfully and without Fear. 3. As to the Manner of diſputing, *Maracci* has adviſed Modeſty, Prudence, Secrecy; he has excluded all injurious Language, all Spirit of Contention; he has mentioned an inſinuating Behaviour, ſeeming only to deſire to be inſtructed; if, to all this, we add the Motives of Credibility of the Chriſtian Religion, the convincing Proofs of the Scriptures being divinely inſpired; it might not be impoſſible to convince, and with God's Help to convert thoſe ſeduced Nations.

But, we muſt own it, the greateſt Obſtacles to this glorious Work, are firſt the Ignorance (a ſure and infallible Conſequence of Slavery) of the Chriſtians of the *Eaſt*: They are not acquainted with the true Grounds of Chriſtianity, how then can it be expected they ſhould ſpeak or write well in its Defence, or confute the *Mahometans*? Secondly, the *European* Chriſtians who travel or ſettle in the *Eaſt*, are induced to it chiefly by Curioſity or Intereſt, Salvation of Souls is the leaſt in their Thoughts; neither are they endowed with any of the Qualifications which are requiſite for ſuch an Undertaking: And after all the bad Example, the criminal, lewd, and diſorderly Lives of the Chriſtians; their Lies, Cheats, and other ſhameful Practices, are the greateſt Impediment to their being the happy Inſtruments of this good and holy Work. This caſts a Blemiſh upon the Religion, and has occaſioned an invincible Averſion for embracing it, and for its Profeſſors: It has given Birth

[a] Theſe are the Words of *Guadagnoli* who wrote an Apology, printed at *Rome*, in which he confutes the noble *Perſian*'s Book.

to a common Saying, When a *Muſſulman* is ſuſpected of any Lie, Cheat, or other ſhameful Action, *What*, ſays he, with Anger and Diſdain, *Do you take me for a Chriſtian!* We cannot but bluſh that ſuch Things are ſaid, and cannot be confuted[a].

SECT. VII.

Moſt of the Latin *and other Books againſt* Mahometiſm *are not ſufficient to give us a true Notion of it.*

'Tis confidently aſſerted, that we have Books enough wrote in *Latin*, or in modern Languages, by which we may both know exactly, and powerfully defeat *Mahometiſm*: This is a groundleſs Surmiſe, moſt of thoſe pretended *Confutors* have rather attacked the Shadow of that Religion, than the Reality of it. Some of them labour to prove that God is a pure Spirit without any Mixture of Matter, others that Devils are not God's Friends, but his Enemies. Many have endeavoured to demonſtrate, that bodily Ablutions and Purifications are no ways conducive to the Holineſs of the Soul: Several ſuch Opinions have been learnedly confuted in long elaborate Treatiſes, the Authors of which have applauded themſelves, as if they had obtained a full Victory over *Mahomet* and his Doctrine: Whereas theſe Tenets never were any Part of the *Muſſulmen*'s Belief. And after all, ſuch Writers are guilty of that Sort of Sophiſtry which is called *the Ignorance of the Queſtion*[b], and inſtead of deſtroying real Errors, have only fought againſt the ſenſeleſs Fictions of their own Brains.

SECT. VIII.

On the Uſefulneſs of the Arabick *Language.*

'Tis often alledged that the Advantage which may be reaped from the Oriental Languages and the *Arabick* in particular, is not worth the Trouble and Time ſpent in, and required to learn them, unleſs for thoſe who intend to ſettle amongſt the *Arabians* or other *Mahometans*: The Lives of ſeveral Chriſtians having been endangered upon Account of their not pronouncing well ſome *Arabick* Words: This is only a Subterfuge to favour Ignorance, and flatter the Lazineſs of young Students. What uſeful Diſcoveries have not learned Men made by their Knowledge of thoſe Languages? *Pocock*, *Bochart*, *Erpenius*, *Golius*, *Catellus*, *Hottinger*, and ſeveral others, have found out by that Means the genuine Senſe of ſeveral Words and Sentences, which the *Jewiſh* Doctors themſelves did not underſtand, as being to be met with only once in the Scripture, in the Book of *Job* for Inſtance, or in ſome Prophecy. Dictionaries may ſupply that Defect, if we credit theſe Advocates for Ignorance; but ſuch Books often differ one from the other, according to the different Parties which the Compilers of them have embraced, and by Conſequence we are as much at a Loſs as before we had Recourſe to them. As to the *Jewiſh* Dictionaries, all we can learn from them is, that ſuch a Word is expreſſed and underſtood in ſuch a Senſe in the *Targum*, that the Signification of it has ſome

[a] Some body ſaid wittily that Chriſtians intended to convince the *Turks*, that our Religion is divine, ſince it ſubſiſts in Spite of all our Impiety and Wickedneſs.

[b] *Ignorantia Elenchi*, that is proving or diſproving what is not the Queſtion.

Affinity

Affinity with another Word, and differs from it only by the Tranſpoſition of a Letter, *&c.* But if we underſtand the antient *Greek* Verſions, if we are verſed in the Oriental Languages or Dialects, the *Samaritan*, *Syriack*, *Arabick*, if a Word is not found in the *Hebrew*, we look for it in the other Dialects: As even now we are often obliged to have recourſe to the *French* and *Saxon*, and even *Welch* Languages to find out the true Meaning and Origin of ſome *Engliſh* Words.

To this our Adverſaries object, that the ſame Word has different Significations in the ſame Language, and much more in the various Dialects. We muſt own this does happen ſometimes, but for one ſuch Word there are hundreds which have not altered their firſt Signification, and this may be evidently proved by the other Parts of the Diſcourſe, at leaſt ſo far as is conſiſtent with ſuch Enquiries which are not ſuſceptible of mathematical Demonſtration. But ſay they, all theſe grammatical or critical Remarks, the *Affinity* of ſome *Hebrew* Words with their Dialects, by which we pretend to clear up the Difficulties which occur in the Scripture, are already ſet down in the Works of the Learned; we have correct and approved Verſions of the ſacred Writings, we may without farther Trouble find there what we have occaſion for. We anſwer firſt, that 'tis more ſatisfactory to ſee with one's own Eyes, than to truſt to the Eyes of others. Beſides, we ourſelves may make new Diſcoveries, all is not done, there are ſtill many difficult Words and Sentences not clearly explained; and to truſt blindly to others in ſuch Matters, is the ready Way to fall back into that State of Ignorance from which the Enquiries of the Learned have reſcued us in theſe latter Ages. So much we thought fit to ſay about the *Arabick* Language, which is the *holy Language* of the *Mahometans*.

But to conclude this Diſſertation, we muſt take Notice, that the Study of all polite Learning, of antient Authors, *Greek*, *Latin*, and others, of Hiſtory, Chronology, Geography, Medals, *&c.* has been, and will ever be uſeful to, if not neceſſary for the Religion we profeſs: Ignorance is the chief Support of *Mahometiſm*, whereas Truth will always ſhine the brighter, the more it is expoſed to the Light. How many Fables and Superſtitions, how many ſuppoſititious Facts and Books, have not been expelled by the Help of Learning? Chronology has fixed the Time of the Prophecies concerning Chriſt being accompliſhed, the ſame may be ſaid of other Sciences [a], but this is not to our preſent Purpoſe.

We from the bottom of our Hearts deteſt the Superſtition of *Mahomet*, ſo we hope our Readers will do us the Juſtice to think, that when we give the Title of Prophet to *Mahomet*, we only mean he pretended to be ſo, as likewiſe ſome of his Followers, *Salich Dulkebnel* and others. Upon the Whole, we ſhall neither charge that Religion with Errors which it does not teach, nor palliate the Venom of his Doctrine. Impartiality is what we profeſs, and ſhall do our utmoſt to preſerve that amiable Character.

[a] See *Vaillant*'s Diſſertation on the Year of the Birth of Chriſt, found out by *Medals* in the *Hiſtory of the Royal Academy of Inſcriptions*, &c. Tom. 2. Pag. 532. of the *Paris* Edition, or Tom. 4. Pag. 181. of the *Amſterdam* Edit. of 1719.

A DISSERTATION

On the KORAN.

THE *Mahometans* [a] have as great a Veneration for the *Koran*, as Chriſtians profeſs for the *Bible*. Both theſe Words equally ſignify [b] *the Book* by way of Preference to any other. *Alforcan*, which ſignifies *Diſtinction*, is another Name of the *Koran*, becauſe it diſtinguiſhes, as they pretend, Truth from Falſhood, and what is juſt from unjuſt: Or rather in the ſame Senſe as *Jews* employ the Word *Perek* or *Pirka*, to ſignify a Part of holy Writ. It is likewiſe called *Kitab* and *Al-Moſhaf*, the Book, the Volume, or Code, by Excellence; *Abu-Becre* [c] who gathered the ſcattered Leaves of it, as they ſay, and re-united them into one Book, gave it that Appellation. Laſtly, it is alſo named *Al-Dhikr*, that is an *Exhortation* or *a Remembrance*, and *Tanzil* [d] which ſignifies a Preſent from Heaven; upon which Account it is writ on the *Koran* in gold Letters: "Let none but thoſe who are "pure be ſo bold as to touch this Book; 'tis a Gift from Heaven ſent from the "King of all Ages." Theſe are but ſo many Epithets or Encomiums of the *Koran*, not unlike the various Names which we uſe in ſpeaking of Scripture; in which Senſe they beſtow upon it the Words *Kelam Scherif*, *a noble Word*, and *Ketab-Aſiz*, *a precious Book:* This we learn from *Herbelot*, who aſſures us in the ſame Place, "That when the *Muſſulmen* cite the *Koran* in their Writings, they "put in large or red Letters, *God ſays.*"

One hundred and fourteen Chapters, ſome longer, ſome ſhorter, make up the whole Book, theſe are called by the *French Surates*, from the *Arabick* Word *Sura*, in the Plural *Sowar*, which ſignifies *Order*, or *a Series* or *a File*, and anſwers to what the *Jews* call *Seder*, of which they reckon fifty three in the *Pentateuch*. Each Chapter of the *Koran* has a particular Denomination taken from the Subject of which it treats, or from ſome Perſon mentioned in it; but oftner [e] from the firſt Word which thoſe who have put it in Order have thought worthy of Notice, tho' it occurs ſometimes only towards the End of the Chapter. This may have happened,

[a] This Diſſertation is chiefly copied from *Sale*'s Preliminary Diſcourſe on the *Koran*, and from *Herbelot*'s *Biblioth. Orient.*

[b] *Koran* comes from the *Hebrew* Word *Cara*, to read; *Al* ſignifies *the*, and *Koran Reading*, ſo the *Jews* call the Bible *Micra*. Other *Arabian* Doctors ſay it is derived from *Caraa*, to gather, becauſe having been given by Portions, it was put into one. This is againſt the Opinion of thoſe who think the *Koran* was forged all at once, which ſeems to be the Sentiment of *Maracci* in his Preliminaries on the *Koran*. After all it may have been forged all at once, and publiſhed only by Parcels.

[c] *Abu-Becre* was the immediate Succeſſor of *Mahomet*.

[d] See *Herbelot*'s *Biblioth. Orient.* in the Article *Alcoran.*

[e] This confutes thoſe who think it Madneſs to give to the Chapters of the *Koran* the Names of *a Cow*, *a Camel*, *or a Fig*, &c.

ſays *Sale*, [a] by reaſon of that Part being firſt publiſhed, tho' the Connexion has ſince required that other Verſes ſhould be placed before it; which is alſo the Reaſon of ſeveral Chapters having more than one Title; or it may be occaſioned by the differing Manuſcript Copies. Some of the Chapters were publiſhed at *Mecca*, ſome at *Medina*, others partly in one of theſe Towns, partly in the other; and accordingly either *Mecca* or *Medina*, or both, are mentioned in the Title. Moreover, each of the Verſes is looked upon as a Sign or Repoſitory of Graces and Wonders, and is called by a Name [b] which in *Arabick* and *Hebrew* anſwers to our Word *Sign*, and like the Chapter has its own particular Appellation.

The Commentators of the *Koran* mention ſeven chief Editions [c] of it, two made at *Medina*, the third at *Mecca*, the fourth at *Cufa*, the fifth at *Boſra*, the ſixth in *Syria*, the ſeventh is called the *Vulgate*. They differ in the Number of Verſes, but all agree in the Number of Words and Letters. For the *Muſſulmen* have been as nice in the Supputation of the Words and Letters of the *Koran*, as the *Jews* about the *Old Teſtament*, and ſome *Chriſtians* [d] about the *New*: They have even computed how often particular Letters occur in the *Koran*. Thus Exceſs of Reſpect turns to Superſtition and Trifles, as an over fiery Zeal turns to Cruelty and Perſecution.

The *Koran* is alſo divided into ſixty equal Parts, each of which is ſub-divided into four, in Imitation of the *Jews*. Theſe ſixty Portions, ſays *Herbelot*, are a Kind of publick Service performed in the *Moſques*, on various Occaſions, by Perſons hired for that Purpoſe. *Sale* informs us, that the Perſons ſo appointed and hired, are called *Mocris*. That there are thirty of them in every *Moſque* or neighbouring Chapels in which Princes and great Men are buried. Each of theſe *Mocris* reads one of the thirty Portions, into which, he ſays, the *Koran* is moſt commonly divided, ſo that the whole Book is read every Day in all the Chapels. This reading they pretend is beneficial to the Souls departed: It is performed at *Medina* even at *Mahomet*'s Tomb, and the *Mocris* pray for him as for other *Muſſulmen*. Another of their Functions is to teach in what Manner the *Koran* is to be read. Every Chapter (except the ninth) has theſe Words at the Beginning. *In the Name of the moſt merciful God.* This Form of Words is called by the *Muſſulmen Biſmillah*, and uſed by them as a publick Profeſſion of their Religion in all their publick and private Deeds or Writings. It anſwers to the *Jews* Expreſſion, *In the Name of God*, &c. to the *Chriſtians* Saying, *In the Name of the Father, and of the Son, and of the Holy Ghoſt*, and to a common Cuſtom in *Spain* and *Italy*, in putting the Sign of the Croſs, and the Words *Jeſus Maria*, at the Top even of their private Letters about Trade and Commerce. The above-mentioned *Sale* is of Opinion, that *Mahomet* borrowed this Expreſſion from the *Magi* of *Perſia*. 'Tis certain however, that he made no Difficulty of taking from other Religions what he thought might contribute to perfect his own Syſtem. Such Particulars may ſeem to be of little Importance, but this Work is an Account of religious Ceremonies and Cuſtoms; they may ſeem to us inconſiderable, and are ſo, yet ſome *Mahometans*, and moſt Commentators of the *Koran* pretend this Form of Words, the Titles of the Chapters and Verſes, were immediately revealed by God: The *Jewiſh* Rabbins have alſo ſaid that God himſelf was the Author of the

[a] In the third Section of his *Preliminary Diſcourſe*, &c.
[b] *Ayat* in *Arabick*; *Ototh* in *Hebrew*.
[c] Or ſeven chief Manuſcript Copies.
[d] See *Leuſden*'s Supputations in his *Compend. N. T.*

Points, Accents, and other Diviſions of the *Old Teſtament*: But the moſt rational *Jews* and *Mahometans* own them to be of human Inſtitution.

Twenty-nine Chapters of the *Koran* begin with the ſame Letter: This the *Muſſulmen* looked upon as myſterious, they racked their Brains to find out the Meaning; the wiſeſt ſoon gave over the Purſuit, owning the Secret impenetrable to any but *Mahomet* himſelf. Some either more proud, or more curious, or more zealous, and following the Example of *Jewiſh Cabaliſts*, have diſcovered ſome Name, Attribute, Work, or Ordinance and Decree of God in thoſe, and every other Letter of that Book; by which Means not only the Chapters and Verſes, but the Letters are become *Signs*. One Inſtance of theſe witty Conjectures may divert our Readers, and give them a Notion of theſe myſterious Methods, which they may apply to what is taught by ſome *Jewiſh* or *Chriſtian* Divines. There are five Chapters in the *Koran* which begin with theſe three Letters, *A. L. M.* They have ſeveral Expoſitions of this Wonder. 1. They are the Initials of three *Arabick* Words, which ſignify *God is favourable or merciful, or praiſe worthy.* 2. They mean *to me*, and *from me*, in which Caſe God is ſuppoſed to ſpeak. 3. *I am the moſt wiſe God* [a]. 4. Some find in thoſe Letters *God, Gabriel, and Mahomet. A*, is *Allah* God: *M*, may very well be *Mahomet:* But how *L.* can be *Gabriel* our Author does not explain: We muſt ſuppoſe they had in View the laſt Letter of the Name *Gabriel.* 5. *A*, they ſay, is the Beginning of Speech, and is pronounced in the Throat: *L*, is the Middle, being pronounced by Help of the Roof of the Mouth: *M*, is the End, being a *Labial* Letter. Now who can be ſo ſtupid, as not to find out, that this is a Repreſentation of God, the Author, Preſerver, and End of all Beings; for whoſe Glory we ought to begin, continue, and end all our Actions? 6. *Mahomet*'s Secretary who wrote them put the initial Letters of three *Hebrew* Words [b], *Mahomet ordered him*; if ſo, this Scribe might probably be a *Jew*, and this Accident have given Riſe to the Report ſpread ſince, that a *Jew* helped *Mahomet* in the Compoſition of the *Koran.*

The *Muſſulmen* know no Bounds in the Praiſes which they beſtow on this Book; it is written with the greateſt Elegancy of Style, in the pureſt *Arabick* Dialect uſed by the *Koraiſhites*, intermixed now and then with other Dialects, as is ſeen in *Homer*; which was not an Effect of Neglect, or of a lazy Diſpoſition, as ſome raſh Criticks have ſaid it was in that Poet; but in order to give the Diſcourſe a greater and more lively Strength of Expreſſion, or to make it more harmonious: For all thoſe who are verſed in the *Arabick* Language unanimouſly agree, that the *Koran* cannot be the Production of an idle and lazy Author: Though it is written in Proſe, the Energy and Harmony of its Style muſt have coſt the Writer greater Labour and Induſtry; and raiſes the Work to the *ſublime* Character of Poetry: Yet the Difficulty of finding out thoſe witty Turns, often interrupts the Thread of the Diſcourſe, and by Conſequence renders it obſcure, which has obliged *Mahomet* not to be ſo conciſe and ſhort, but to uſe frequent Repetitions. His Figures are bold in the Oriental Taſte, his Expreſſion ſtrong and pithy; the Turn of his Phraſes, in Imitation of the Prophets of the *Old Teſtament*, is full of Interruptions; and it appears throughout the Whole, that all the Art and Eloquence of which *Mahomet* was Maſter, has been employed in the moſt proper Places: The mention of God,

[a] *Ana Allah Alem*, in which Words regard is to be had to the firſt Letter of the firſt Word, the middle Letter of the ſecond, and the laſt of the third, *A. L. M.*

[b] *Amar li Mohammed.*

the

the Deſcription of his Attributes is always lofty and majeſtick: Oracles are pronounced with a raiſed and elevated Style, proportioned to the Dignity of the Subject. To be ſhort, the *Arabians* [a] are ſo charmed with the Beauties of the *Koran*, that in all their Writings they endeavour to copy that perfect Original; and without a competent Knowledge of this one Book, all the others become unintelligible.

Beſides all theſe Perfections of the *Koran*, which make the *Muſſulmen* look upon it with the utmoſt Veneration, thoſe who are called *Sonnits* or Orthodox maintain that the *Koran* is eternal and uncreated, [b] exiſting in God as the eſſential Part of his Decrees, *&c.* Others are of Opinion [c] 'tis an Abſtract of thoſe Decrees, made as ſoon as the World was created, depoſited in Heaven, from whence it was brought down to *Mahomet*, &c. All his Followers eſteem it as a ſtanding Miracle, greater than raiſing the Dead, above all human Underſtanding, and ſtampt with the undeniable Characters of divine Authority. *Mahomet* himſelf brought it as a Proof of his Miſſion from God, and bid Defiance to all the Wits of *Arabia*, to compoſe any Thing that might deſerve to be compared to any one Chapter of the *Koran*. *Labid* a Poet anſwered this Challenge, and fixed to the Gate of the Temple of *Mecca* a Poem of his Compoſition: *Mahomet* oppoſed it by the ſecond Chapter of his *Koran*. *Labid*, on reading a few Verſes of it, owned himſelf overcome, and that ſuch ſublime Expreſſions, could not but be inſpired from Heaven; he embraced *Mahometiſm*, and was one of the moſt zealous Aſſertors of it. This eloquent and noble Style, ſays [d] our Author, who ſearched the Springs of all theſe Particulars, was the chief Cauſe of the Progreſs of this new Doctrine; ſuch is the Strength of Rhetorick, even weak Arguments propoſed in harmonious Phraſes, joined to a melodious Voice, and pronounced with a graceful Deportment or Carriage of the Body, produce in the Hearers Sentiments of Admiration, and obtain a Victory over the Underſtanding [e] ſo as to bring about the moſt unxepected Revolutions.

The Uſefulneſs and Neceſſity of the *Koran* is ſufficiently proved by the foregoing Diſſertations, to which we muſt add, that the Project of *Mahomet* could not ſucceed without a Law ſuperior to all human Laws, and by Conſequence revealed; ſuch a Deſign might have probably miſcarried, if ſet up in Oppoſition to the three Religions then the moſt powerful in *Arabia*. *Mahomet* therefore to win them all [f], made up his Compound of all the three, which was an eaſy Taſk, if we conſider that the Profeſſors of thoſe three Religions living together were cloſely united in ſeveral Particulars, and eaſily imbibed the Notions, Tenets, and erroneous Opinions one of the other. He re-united them all in the Belief of one only God [g]; he allowed to ſome their moſt eſſential Cuſtoms, [h] with ſome outward Marks of

[a] See *Sale* above cited.
[b] Conſult the ſame Writer.
[c] See *Herbelot*.
[d] See *Sale* above cited.
[e] *Eloquentiam quæ admirationem non habet, nullam Judico.* Cicero *in Epiſt. to* Brutus.
[f] See a Citation in *Sale* much to this Purpoſe.
[g] *The Unity of Good and of Religion* is often recommended in the *Koran*, in order to remedy the Diſorders introduced by various Worſhip. God ſent *Moſes*, *Chriſt*, and *Mahomet*: *Moſes* chiefly promiſed temporal Goods, Chriſtianity ſpiritual and everlaſting, *Mahometiſm* both. Becauſe, as *Herbelot* ſays, "It is moſt likely ... "that ſeveral Biſhops, Prieſts, and Monks, being baniſhed into the Deſarts of *Arabia* and *Egypt* for "Hereſy, ...ſome of them were ſo wicked as to furniſh *Mahomet* with corrupted Extracts of the *Old* "and *New Teſtament*; .... and accordingly the *Koran* is full of the erroneous Opinions of *Neſtorians*, "*Eutychians*, &c." See likewiſe *Sale* on the 16th and 25th Chapters of the *Koran*.
[h] See *Boulain Villers* in his Life of *Mahomet*, where he ſhews that Circumciſion forbidding ſome ſorts of Meat, and the Uſe of Baths were practiſed by the *Arabians* before *Mahomet*: The ſame Author may alſo be conſulted on the Plurality of Wives.

Reſpect towards their antient Lawgiver; others he indulged in the Practice of moral Precepts, [a] with the ſame Reſpect for the Author of them: Victory and Force of Arms cemented this Union, as we have ſeen.

The moſt artful Contrivance of this ſubtile Impoſtor, for the Eſtabliſhment of his Doctrine, was to pretend that the *Koran* was revealed to him by Piece-meal, every Verſe being adapted to the Circumſtances of the Time and Place in which it was publiſhed. If this Book, formed as they pretend in Heaven, [b] depoſited in one of the [c] ſeven Heavens, inſtead of being brought Verſe by Verſe [d] to the Prophet, and communicated thus by him [e] to his Followers, had been produced and publiſhed all at once, the unconnected Syſtem had infallibly been rejected. Whereas by ſuppoſing theſe various Portions were ſent from Heaven, as God himſelf found it requiſite for the Converſion or Inſtruction of Nations, he ſcreened himſelf under the Diſpenſation of Providence, and gave that Anſwer to the Unbelievers: And if that ſeemed to contradict the Notion of the *Koran* exiſting from Eternity, this Objection was ſolved by the Doctrine of Predeſtination, by which God is ſaid to predeterminate from all Eternity all thoſe Events which occaſioned the publiſhing the various Parcels of the *Koran*. This *Sale* tells us, and we leave it to the Reader's Judgment. But it is highly probable that *Mahomet*, in that Particular, endeavoured to imitate the ancient true Prophets amongſt the *Jews*, who did not pronounce all at once their various Predictions, as we have them now collected in the Bible; they publiſhed them as occaſion ſerved, in the publick Places, and before Witneſſes, *&c.* but without Connexion. And as they delivered them in the Name of God and by his Authority, *Mahomet* likewiſe pretended his Inſpirations *fell from Heaven*. The *Heatheniſh* Oracles affected the ſame Want of Connexion, as appears by the Prophecies of the *Sybills*: 'Tis a received Opinion, that having been a long while diſperſed, they were at laſt collected at *Rome* [f], and depoſited in the Capitol [g] with ſeveral ſuch Books [h] which were looked upon as ſacred, and had in equal Veneration with thoſe of the *Sybills*, as being the Fundamentals of Religion, and Prop of the State.

Theſe Words of the eleventh Chapter of the *Koran*, with which God put a Stop to the Deluge, are cited as an Inſtance of the ſublime Style of that Book: *O Earth, ſwallow up thy Waters, O Heavens, keep up the Rain; immediately the Waters ſubſided, the Decree was fulfilled, the Ark reſted on Mount* [i] Al-Judi, *and theſe Words were heard, Wo to the wicked Nation!* It muſt be owned this is eloquent, and that Chapter, as likewiſe the third, ſeventh and thirteenth, and ſeveral others, contain excellent

[a] It muſt be owned the *Koran* enforces many of the ſtricteſt Precepts of Chriſtian Morality; on Charity, forgiving of Injuries, *&c.*

[b] We have obſerved before that ſome *Mahometans* pretend the *Koran* is eternal and eſſential to God, taking it to be the *Word, which in the Beginning was with God, and was God.*

[c] A Copy of the *Koran* was brought by *Gabriel* to the loweſt Heaven in the Month *Rhamadan* in the Night, called the Night of the Decree. See the 97th Chapter of the *Koran*. See likewiſe *Herbelot*. Nine Nights of the Month *Rhamadan* are kept ſolemn in Memory of that Event.

[d] This Publication of the *Koran* laſted 23 Years, but *Mahomet*, as they pretend, ſaw it whole once a Year, and twice in the laſt of his Life.

[e] His Confidents uſed to write them as *Mahomet* pronounced them; yet *Abu-Beker* who collected them, had recourſe to the Memory of thoſe who converſed more familiarly with the Prophet to make his Collection compleat.

[f] The *Romans* delighted in wonderful Stories, as much as any other Nation; they averred that the Woman who brought to *Tarquin the Elder*, or *the Proud*, the *Sybilline* Books diſappeared immediately.

[g] *Te quoque magnâ manent regnis Penetralia noſtris.* Virg. Æn. Lib. 6.

[h] Such were the Verſes of the Nymph *Bagot*, or of the *Erythræan Sybill*, teaching Divination by *Lightning*, the Oracles of the *Martian Brethren*, the Books of *Tages*, the *Sacra Aruntia*, &c.

[i] A Mountain between *Armenia* and *Meſopotamia*.

Rules of Morality: On Patience, Humility, Liberality, Perſeverance, and againſt Uſury, &c. in the third; the ſeventh has theſe Words; *Forgive eaſily, command nothing but what is juſt, diſpute not with the Ignorant.* *Herbelot* informs us, that *Mahomet* received a paraphraſtical Expoſition of the ſaid Sentence in theſe Terms: *Seek him who thruſts you away, give to him who takes from you, forgive him who offends you, for it is the Will of God that you ſhould have in your Souls the Seeds of his higheſt Perfections.* Again in the thirteenth Chapter, a long Enumeration of various Duties is concluded thus; *They who do Good for Evil ſhall obtain Paradiſe for their Reward:* Many other ſuch Paſſages might furniſh out ſome Parallel betwixt the *Chriſtian* and *Mahometan* Religion, as the laſt mentioned has often been compared to that of the *Heathens.* But the World is full of ſuch Alluſions [a].

Notwithſtanding all theſe Encomiums of the *Koran*, "Many *Muſſulmen* Doctors, "ſays our Author [b], have been ſo bold as to ſay that other Books may be more "learned and eloquent: They find in it palpable Contradictions not to be ſol-"ved [c] .... The Copies vary .... ſome Laws are annulled by other Laws ....: "this has occaſioned ſo many Commentaries and Expoſitions of the *Koran*, that "the bare Titles of them would make up a large Volume." No doubt amongſt ſo various Explications, Paraphraſes, Extracts, and ſubtile Devices, *Mahomet* has been made to ſay many Things which he never thought of. We ſhall paſs over the Diſputes concerning the Eternity of the *Koran*; but we muſt not omit mentioning a Sect which maintained it to be an animated Being, [d] ſometimes a Man, ſometimes a Beaſt. The Founder of that Sect was *Al-Jahedh*, but, after all, this Opinion [e] ſeems only an Allegory, to ſignify that the *Koran* became good or bad according to the true or falſe Explications given to it; in which Senſe the moſt Orthodox *Muſſulmen* often ſay it has two Faces, of a Man and of a Beaſt, meaning the literal and ſpiritual Senſe of it.

The *Mahometans* call their Religion *Iſlamiſm*, from the Word *Iſlam*, which ſignifies [f] the Submiſſion of the whole Man to the Service of God, and to his Commandments: The ſame Word may alſo be tranſlated [g], *A ſaving Religion* or *State of Salvation.* It is the Opinion of the *Muſſulmen* that all are born in the *Iſlamiſm*, but ſwerve from it by a wrong Education, bad Examples, falſe Notions, &c. This Opinion they ground on the Plainneſs of natural Religion, which teaches every one the Unity of God, and common Rules of Morality. In Conſequence of this Principle, they own as *Muſſulmen*, all thoſe who before *Mahomet* believed the Unity of God and avoided Idolatry; there were ſuch Men from *Adam* to *Noah*, in whoſe Time their Number was reduced to eighty. At the Death of *Abraham*, two Preachers of *Iſlamiſm* remained, *Iſhmael* and *Iſaac*; and God never permitted the World to be without ſome ſuch Men. Compare theſe Tenets, with what ſome People think of the Perpetuity of the true Church, in the Ages the moſt noted for a general Corruption.

[a] See the *Turkiſh Spy*, Letter 19 of the ſecond Volume.
[b] *Herbelot.*
[c] The *Muſſulmen* Doctors in anſwer to this, ſay, that God has commanded ſeveral Things only for a limited Time, &c. Some Laws are abrogated both as to the Letter and as to the Senſe; ſome only as to the Letter, others as to the Senſe, the Letter ſtill remaining. *Sale* brings Inſtances of each Sort.
[d] See *Sale* and *Herbelot.*
[e] The *Kalif Al-Whalid* was not a *Jahedite.* See a Story of him in *Pocock*, Pag. 223. of his *Spec. Hiſt. Arab.*
[f] See *Herbelot.*
[g] See *Sale.*

Iſlamiſm

Iſlamiſm has two Parts: The *Iman* which is the Theory of Faith, and the *Din* which preſcribes the practical Rules of Morality, and the Ceremonies peculiar to *Mahometiſm*: Some *Muſſulmen* are ſo punctual in complying with thoſe moral Duties, that we are often forced to ſay of them what they themſelves ſay of good Chriſtians; *'tis pity they are Infidels.* They are not always ſubject to the Yoke of an outward Regularity, but though blinded in their Faith, they ſoar up now and then to the ſublimeſt Notions of Divinity, [a] and exceed in ſpiritual Knowledge many Books of Devotion, highly valued amongſt common People.

The *Mahometans* look upon their Religion as the laſt of all Revelations; theſe were contained, as they pretend, in one hundred and four ſacred Books, ten of which were given to *Adam*, fifty to *Seth*, thirty to *Edris*, that is *Enoch*, ten to *Abraham*: The four laſt are the *Pentateuch* given to *Moſes*, the *Pſalms* to *David*, the Goſpel to Chriſt, and the *Koran* to *Mahomet*, who is the laſt of all Prophets, after whom no other is to be expected. The firſt mentioned hundred Books are, they ſay, quite loſt, and no one knows what they contained; except a Fragment of an Apocryphal Book called the *Apocalypſe of Enoch*, to which Fragment St. *Jude* gave a Sanction by citing it in his Epiſtle. As to the Law, the Pſalms and the Goſpel, the *Jews* and *Chriſtians* are accuſed in the *Koran* of having corrupted them, they ſtill contain ſome Truths, but very much disfigured: This Opinion of the *Mahometans* ſeems grounded on the Fables of the *Jewiſh Rabbins*, and the wilful Corruptions of ſome Hereticks. However the *Mahometans* Books of Scripture are only an Apocryphal Medley: Their *Pentateuch* is corrupted [b], their *Arabick* and *Perſian* Pſalter which they call *Zebour* [c] does not contain the ſame as ours, only ſome Extracts of them with a Mixture of other Things quite foreign to *David*; and *Reland* ſays they have added to it ſome Prayers of *Moſes*, *Jonas*, and others. They know no other Goſpel [d] but that which *Mahomet* made uſe of in his *Koran*, and bears the Name of St. *Barnaby*; 'tis wrote in *Arabick*, and widely different from ours [e], but bears a near Reſemblance to the falſe Traditions of which *Mahomet* made uſe concerning Chriſt, *&c.*

The *Mahometans* own likewiſe the Prophets of the *Old Teſtament*, and cite them, yet do not believe their Authority is from God: They aver that God has ſent thouſands of them, [f] amongſt whom they reckon three hundred and thirteen Apoſtles appointed to withdraw Mankind from Corruption; ſix publiſhed Laws which were abrogated one after the other, *viz. Adam*, *Noah*, *Abraham*, *Moſes*, *Jeſus Chriſt* and *Mahomet*, all the Prophets were exempt from capital Errors or Crimes; and though their Laws and Ceremonies differed, yet all of them made Profeſſion of the *Iſlamiſm*.

[a] "*Lord*, ſays a *Perſian* Poet in the Fervour of his Repentance, *I preſent you with four Things which are not in your Treaſures, Nothing, Poverty, Sin, and Sorrow.* "*The Kebla of Kings*, ſays another, is "their Crown ..... of the Admirers of Beauty, Earth and Corruption ..... of good Men, ... "Prayer the Love of God."

[b] Sir *Edward Terry* cited by *Sale*, informs us of this.

[c] *Herbelot Art. Zebour.*

[d] The ſame *Herbelot*'s Art. *Engil.* that is *Goſpel.*

[e] This Goſpel is an *Italian* Manuſcript in the Library of Prince *Eugene*, and ſeems to have been tranſlated from the *Arabick* about the Middle of the fifteenth Century. It ſays the *Jews* did not take Chriſt in the Garden; that Chriſt was not crucified, but *Judas* inſtead of him; that Chriſt is not God, nor Son of God; that *Mahomet* was to be ſent from God to reveal theſe Truths: This Tranſlation they pretend was made for the Uſe of the *Italians*, who ſhould embrace *Mahometiſm*; but ſure ſuch Proſelytes muſt be ſuppoſed to know no more of the Chriſtian Religion, except making the Sign of the Croſs, and ſaying their Beads.

[f] One hundred and twenty-four thouſand, or two hundred and twenty-four thouſand. *See* Sale.

The *Muſſulmen* look upon Religion as a publick Good, without which Society cannot happily ſubſiſt, and one of their Poets calls Religion and the State *inſeparable Twins*, [a] born together; the Death of the one is deſtructive of the other; yet another *Turkiſh* Poet ſays, *Do not trouble yourſelves if the State is undone, if Religion ſubſiſts*, but it cannot be ſaid, *Do not mind if Religion is loſt, ſo the State be ſafe.* Their Doctors ſay that Reaſon cannot without the Help of Faith diſtinguiſh Error from Truth, they even give it the Name of *Error*, and add that a ſteady Adherence to its Dictates is the Road to Impiety. Religion is alſo compared by them to a Palm-tree, the Boughs of which reach to Heaven, to God who is the chief Happineſs of Man. Notwithſtanding all theſe Encomiums on Religion, *Mahometiſm* abounds, as they ſay, with *Deiſts* and *Latitudinarians*, who compare the Religion of *Mahomet* to a high Road leading to God, beſides which there may be Foot-paths or By-roads on the Right or Left, to the ſame Place. *Mahomet* himſelf [b] ſeems to favour *Libertiniſm*, ſince he does not exclude from Salvation thoſe who lead a good Life in the Religion in which they are born and brought up: Yet in other Places he ſays *Iſlamiſm* is the only ſtrait Way or Line to be followed, [c] all others to the Right or Left being bad Roads, and under the Direction of Devils.

Other *Mahometan* Doctors embrace a dangerous *Pyrrhoniſm*, and ſay nothing is certain but the two Ends of the Line, meaning the Beginning of our Lives, and Death, in which all the Religion of a ſpiritual Man conſiſts: But this may be explained in a good Senſe, for certainly it is Part of the Duty of a wiſe and prudent Man to humble himſelf under, and ſubmit to the Misfortunes conſequent to our Birth; and to hope for a happy End of all our Miſeries and Uncertainties at our Death.

Laſtly, others are accuſed of diſguiſing wicked Opinions under this noble Deſcription of God's Immenſity. *Lord, we are every where with you, we thought there might be a Road which would lead us elſewhere, but what Road can we take that does not lead to you?* Theſe fine Words to which they add [d], *that God is a Circle in the Center of which all the various Religions meet*; are ſaid to cover the ſame Opinions which our *European Deiſts* or *Spinoſiſts* hold: Yet they are not very different from ſome Expreſſions of *David*: [e] and might be interpreted in a favourable Senſe, as St. *Paul* did a Paſſage of the Poet [f] *Aratus*.

The Truth is, they are the wiſeſt who ſubmit human Reaſon to the eternal Reaſon of God, when duly manifeſted to us by the *Motives of Credibility*, and are diſpoſed to forego all temporal Advantages for its Sake, in order to be perfectly at Reſt.

[g] Flattery, Policy, and Puniſhments or Rewards, produce the ſame various Effects about Religion in *Turky*, as in other Places: They hold for a Time Opinions which they afterwards find out to be erroneous, when the Court-party ceaſes to enforce them: There, as elſewhere, the Religion of the common People is often grounded on Cuſtom [h], that of the great is meer Hypocriſy. They own, as Chriſtians do,

[a] See *Herbelot*, Pag. 296.
[b] See the Notes of *Sale* on the ſecond Chapter of the *Koran*.
[c] *Biblioth. Orient.* of *Herbelot*.
[d] See the laſt mentioned Author, Pag. 296.
[e] *Pſalm* 139.
[f] *For we are his Progeny*, Acts 17. Ver. 28. See likewiſe *Pſal.* 104. Ver. 27, 30. *Job* 34. Ver. 14. *Eccleſ.* 3. Ver. 19, 20, 21. and other Places, very like ſome Expreſſions raſhly cenſured in other Writers.
[g] See *Herbelot*, Pag. 297. Men follow the Religion of their Princes, ſay the *Arabians*; the *Perſians* pretend that the Faults of Princes are Virtues in their Subjects.
[h] See an *Italian* Author *Divorz Celes*, Book 1.

that Religion gives Glory to God, and is neceſſary to Men who otherwiſe would become Brutes. If one of their Poets ſays, that *Religion is a Jeſt to the wicked*[a] *and prophane*, another of them ſays with Reaſon, that it leads to God wiſe Men by Obedience, Penitents by Fear, Men truly devout by Deſire, and juſt Men by the Love of God.

We ſhall conclude this Diſſertation, by copying from *Herbelot* the various Diſtinctions of the Things allowed or forbid by the Law (of *Mahomet* and its Commentators). " [b] What is clearly declared in the Word of God (the *Koran*) is called " *Fardh*; and he is an Infidel who rejects it.

" What is evident by Reaſon is named *Vageb*, he is an ignorant Wretch who does " not follow its Dictates, but he is not an Infidel.

" *Moſteheb* is what deſerves to be obſerved, but if neglected, does not deſerve " either Puniſhment or a Reprimand.

" *Mobah* is what may be omitted or done, as being indifferent.

" *Mactoub* is what no one is praiſed for abſtaining from, nor blamed for uſing " it.

" [c] *Haram* is what deſerves a Reprimand or Puniſhment, being expreſsly forbid " by the Law: It is the oppoſite of *Halal* which is whatever the Law allows.

" *Adab* [d] is whatever *Mahomet* has done once or twice.

[a] The Senſe of the *Arabian* Poet is the ſame with this of *Lucretius*.

Religio peperit ſcelerata atque impia facta.

[b] See *Herbelot*. Art. *Ferbaidh*.

[c] *Haram* ſignifies alſo a ſacred Thing from which Infidels are to abſtain, as the Temple of *Mecca* or *Mahomet*'s Tomb at *Medina*, &c. alſo the Women's Apartment or *Seraglio*.

[d] See *Herbelot*: Art. *Adab*. that Word ſignifies Manners, Cuſtoms, Methods.

THE MAHOMETAN [a] Profeſſion of FAITH;

OR, A

[b] TREATISE

On the Articles which every Mahometan *is obliged to receive and believe to be a good* Muſſulman.

I.

On the Exiſtence *of* God.

THE Articles of our Faith, which every good *Muſſulman* is obliged to believe and receive with a ſteady Adherence, are thirteen in Number, the firſt and chief of which is this.

To believe with the Heart, to confeſs with the Tongue, and freely, conſtantly, and willingly to affirm, that there is but one God, Lord and Governor of the World; who has drawn all Things out of nothing, in whom there is no Image or Likeneſs; who has not begot any Perſon, as he himſelf was not begot by any Perſon; who never was a Son, as he never was a Father. We *Muſſulmen* are bound to adore and ſerve this Maſter and Sovereign Diſpoſer of all Things. Let no one therefore ſwerve from this Article, but imprint it deeply in his Heart, as an undoubted Truth.

II.

On the Prophet Mahomet, *and his* Koran.

The ſecond Article and the chief Inferences from it. We muſt believe with the Heart, and confeſs with the Mouth, that the moſt high God, having revealed himſelf to Men by his antient Prophets, has at laſt ſent us his own Elect, the bleſſed *Mahomet*, with the holy and divine Law created [c] by his Grace, and contained in the venerable *Koran* which has been delivered to us from him. God has

[a] This was tranſlated into *French* by Mr. *D* * * *, who made likewiſe the Notes, which we freely own to be his.

[b] This is the Title of the *Latin* Manuſcript, the Original in *Spaniſh*, but wrote in *Arabick* Characters: It ſeems to be the Work of ſome *Renegado*, made for the Uſe of his Countrymen: *Reland* often cites it, and uſes it with good Succeſs to explain the *Mahometan Catechiſm*.

[c] The *Mahometan Catechiſm* teaches the *Koran* is *uncreated*.

abrogated

abrogated by this holy Book all former Laws, and has freed all Nations from their Doubts and Errors, to bring them to a laſting and permanent Bliſs. We are therefore bound ſtrictly to obſerve all its Doctrines, Rites and Ceremonies; and to quit every other Sect or Religion eſtabliſhed before or ſince this laſt Revelation: This Article is our diſtinguiſhing Mark, and keeps us at a Diſtance from Idolatry, all lying Rhapſody, all falſe Prophecy, all thoſe Societies, Religions or Sects different from ours, which are either erroneous or abrogated, or exaggerated beyond all Bounds of Faith and Truth: As we may daily ſee by the various Notions [a] of Unbelievers, who reject the Rules they themſelves had eſtabliſhed, who change Principles every Moment, and caſt a Blemiſh on their own Ceremonies, by continual Innovations and Reforms [b], becauſe they are Strangers to the Goodneſs of God.

III.

On Providence *and* Predeſtination.

The third Article and the chief Inferences from it, we muſt heartily believe and hold it for a certain Truth, that except God himſelf, who ever was and will be, all Things ſhall one Day periſh, and that the Angel of Death ſhall take to himſelf the Souls of Men appointed for a total and univerſal Deſtruction, from God our Maſter and potent Lord, who could and would produce out of nothing, and ſet in Order this whole World, and its Contents good or bad, ſweet or bitter; who likewiſe could, would, and did, ſet two Angels, one on the Right, the other on his Left, to keep a Regiſter of all our Works good or bad, to try them and pronounce Sentence upon them at the Day of Judgment. Predeſtination therefore we muſt believe, but not ſpeak of it, unleſs we are well verſed in both our written Law the *Koran*, and our oral Law the *Sonna* [c]. But ſince all Things are to have an End; let us do good Works, and behave ourſelves [d] ſo as to live eternally a real and eſſential Life, which is to be obtained only by the Practice of Virtue, as the ancient Prophets have preached, before the ſacred Volume of the *Koran* was ſent to us from Heaven.

IV.

On the Examen *of the Grave.*

The fourth Article and its Conſequences. We muſt believe with the Heart, and hold as ſure and certain, the *Examen* of the Grave, which each of us is to undergo after Death by two Angels on theſe four chief Queſtions. Who was our *Lord and God?* Who was our *Prophet?* Which was our *Religion?* And where was our *Kebla?* Whoever can anſwer that God has been his only Lord, and *Mahomet* his Prophet, ſhall find his Grave enlightened, and he himſelf ſhall reſt in Glory: But thoſe who ſhall not be able to give a good Anſwer to theſe Queſtions, ſhall be

[a] Theſe biting Strokes againſt the Chriſtians of latter Ages, ſhew the Author to be a *Renegado*, ſtill angry with thoſe whom he had left.

[b] This is another Proof of the ſame Opinion.

[c] See more hereafter. The Author is very reſerved on Predeſtination, but his Morality and preaching at the End of every Article betrays him to have been ſome Renegado *Spaniſh* Friar.

[d] This is plainly borrowed from 2 *Pet.* Chap. 3. Ver. 8. to the End.

wrapped

wrapped up in Darkneſs till the Day of Judgment. Let us fear this dreadful Lot, which will be without Help or Comfort: Let us look upon it as an Effect of God's Goodneſs, that all Things are thus diſpoſed for the Comfort of the Juſt, and the Dread of Sinners; for if we carefully examine ourſelves in this Life, God will give us his Grace after Death till the Day of Judgment [a].

V.

On the future Annihilation *of all Things.*

The fifth Article and its Conſequences. We muſt believe with the Heart, and hold it for certain, that all Things ſhall be deſtroyed and annihilated, Angels, Men, Devils, *&c.* at the End of the World, when the Angel *Iſrafil* ſhall ſound the Trumpet, ſo that except the ſupreme God, no living Creature ſhall ſubſiſt in the Univerſe after the dreadful Noiſe which ſhall make the Mountains ſhake, the Earth ſink, and turn the Sea into a Blood-colour. *Aſariel* the Angel of Death ſhall periſh laſt in this total Deſtruction, and then the great Power of the moſt high God will be truly manifeſted. Who can forbear trembling at ſo dreadful and unheard of Noiſe and Deſtruction, at ſuch a frightful Solitude? Who would not endeavour to lead a good Life, to abound in good Works, in Hopes of a juſt and glorious Compenſation [b]? Who can help .... of the Sun and Moon? Who will not from this Moment begin to repent of his Sins, and deplore his laſt End, whether it happens by Night or by Day? Let us entertain ſuch Thoughts, and go on armed with Hope and good Works, beſides which every Thing elſe is only lent us in this tranſitory Life, and renders us guilty of Death and Puniſhment. Happy! if we give due Attention to thoſe Truths, all Things will prove favourable and advantageous to us; Poverty as much as Riches, Bitterneſs equally with Sweetneſs, Adverſity as well as Proſperity; all will raiſe us, and bring our Souls to the noble Perfection..... [c]

VI.

On the Reſurrection *to come.*

The ſixth Article and its Conſequences. We muſt heartily believe, and hold it as certain, that after the total Deſtruction of the Univerſe, God will firſt raiſe again in Heaven the Angel of Death, then recal all the Souls and re-unite them to the Body which belongs to them, ſome for Glory, ſome for Puniſhment. The firſt raiſed on Earth will be our bleſſed Prophet *Mahomet*; the Earth ſhall open itſelf on all Sides, be changed in an Inſtant, and by God's Command, it ſhall be ſet on Fire, which will reach its utmoſt Bounds .... then God ſhall prepare an even Place fit to contain all Creatures, who will be called upon to give an Account of their paſt Conduct. May this ſolemn, [d] definitive and irrevocable Judgment rouſe us

[a] This alſo is borrowed from Scripture, and ſhews the Author had been a Chriſtian. St. *Paul* had ſaid before, that if we judge ourſelves, we ſhall not be judged.

[b] See on this Compenſation the Art. 9. where the Author clearly expreſſes his Meaning.

[c] This, the foregoing and ſubſequent Gaps, are in the *Latin* Manuſcript; the Author ſeems in this Place to mean the Agility of the Soul to croſs the ſharp Bridge, which will be mentioned in the 11th Article.

[d] This Morality and many others is copied from Scripture, the Author had ſome Senſe, and before his Apoſtacy had been a tolerable Preacher.

from our lethargick Security, for nothing created ſhall be ſpared, every Soul ſhall be judged by the ſame Rule, without any Exception of Perſons.

VII.

On the Day *of* Judgment.

The ſixth Article and the Inferences from it. We muſt believe with the Heart, and hold it for certain that a *Day* of *Judgment* will come, in which God will bring all Nations to a Place appointed, where he will appear in Majeſty, and his Sentence be heard by every one in this magnificent Place, all Creatures will meet about Noon-day, then God with his Prophet the bleſſed *Mahomet*, in the Sight of all Men, will judge all Nations of the Earth in general, and every particular Perſon, with Juſtice and Equity. To this End each of us will receive a Liſt of his Works, the Good ſhall receive and hold it in the Right-hand, the Bad in the Left [a], ... That Day will be as long as this Age, a Day of Sighs and Sufferings, of Tribulation and Diſtreſs, in which the Cup of Sorrows and Torments muſt be drunk to the Dregs, chiefly by thoſe who are wicked and of a perverſe Diſpoſition; Mourning and Grief will be their conſtant Attendants, all will become to them Aloes and Bitterneſs; they ſhall not have one Moment's Reſt, they ſhall not ſee any Thing but what is diſagreeable, the tormented in Hell hear nothing but what is harſh, the Howlings [b] of Devils, and their frighted Imagination ſhall repreſent to them horrible Apparitions and the moſt cruel Puniſhments.

VIII.

On the Interceſſion *of* Mahomet.

The eighth Article and its Conſequences. We muſt believe with the Heart and hold it for certain, that at the great Day of Account, our venerable Prophet *Mahomet* will intercede and be heard in Favour of his People in this their bitter Affliction and great Diſtreſs: He will do it once, and at the ſecond Interceſſion God will be appeaſed, and all faithful *Muſſulmen* ſhall be admitted to Glory, whilſt no Prayers or Excuſes ſhall avail thoſe of other Nations. As to the guilty amongſt us, who have broke the Commandments of the *Koran*, God only knows how great and how long their Sufferings ſhall be; whether they ſhall continue longer or ſhorter Time than the Day of Account and Judgment. 'Tis our Duty to ſhorten it by good Works, Alms-deeds, and by our utmoſt Endeavours, calling ourſelves to a ſtrict Account, before we are cited for our Crimes before the Tribunal of God; ſince he preſerves us by his Mercy, and gives us that Delay, that we may put ourſelves in a Condition of appearing before him by a virtuous Life [c].

[a] The Catechiſm has added *behind their Back*, their Hands being ſo tied, and probably this Gap was left for thoſe Words.
[b] The *Latin* has *Satanarum*, which proves the Author to be a *Spaniard* and a Friar.
[c] All theſe Strokes of Morality are borrowed from Scripture.

IX.

On the Compenſation of the laſt Day.

The ninth Article and its Conſequences. We muſt believe with the Heart, and hold it for certain, that each of us will give an Account to God of all the Good and Bad done in this World. The firſt called upon to be examined will be the People of *Mahomet*, becauſe they are to be Witneſſes againſt all other Nations. On that Day God will take good Works from the Scale of him who has been injured in his Reputation; and if he finds no good Works in the Detractor, he ſhall take off Puniſhments from the Perſon defamed, and add them to the Detractor's Account, this will be a convincing Proof of God's infinite [a] Juſtice. We muſt therefore carefully avoid doing Wrong to others in their Goods or Reputation, under Pain of bearing that dreadful Compenſation. For we may depend upon it, that if we wrong our Brethren, ſo much will be taken from our good Works, or ſo much added to our Debts, which muſt be liquidated at the Time of the laſt Affliction, when to quench our Thirſt or even cool our Tongue, we ſhould be glad if poſſible to part with the moſt beautiful or richeſt Things we ever ſaw in this Life.

X.

On the Scale *and* Purgatory.

The tenth Article and its Conſequences. We muſt believe with the Heart, and confeſs with the Mouth, that all our Actions, good or bad, will be weighed one againſt the other in the Scale; thoſe whoſe good Works ſhall out-weigh the bad, will enter Heaven, and on the contrary they whoſe good Works ſhall be out-weighed by the bad, ſhall be condemned to the Flames of Hell; as to thoſe whoſe Scale ſhall be even, the good being equal to the bad, they ſhall be detained in a middle Place, where their Merits and Demerits ſhall meet with due Reward, they being deprived of the Glory of the Juſt, without enduring any other Pain, except this Detention. But all *Muſſulmen* of that Rank ſhall be delivered from their Captivity, and introduced into Heaven; at the ſecond Interceſſion of the bleſſed Prophet *Mahomet*, whoſe Piety will glorioufly ſhine in engaging the Power and Mercy of God to relieve us, after his Juſtice has been fully ſatisfied by the long Confinement of the Guilty. We ought therefore to weigh our good Works in this Life, and conſtantly endeavour to render them more heavy than, and victorious over the bad, leſt we ſhould after Examination be excluded from the Seat of Bliſs. Let us not..... which is the Height of our Souls Happineſs, leſt we ſhould be obliged to ſhed Tears and lament in that Day of Darkneſs. Once more, we ought rather to adorn our Souls now with the attractive Beauty of Virtue, whilſt we are allowed Time to do it, whilſt we may avoid future Puniſhments, and have in our Hands, as we may ſay, all convenient Helps and Succours. For after this Life it will be too late to free ourſelves from Perdition, Repentance will not then take Place, and we ſhall find no one to anſwer for us, till we have made full Satisfaction for our Sins.

[a] This is but a Fiction, yet the Morality of it includes a bright Thought, and ſome new Diſcovery to entertain the Reader.

XI.

On the ſharp Bridge *which muſt be paſſed over.*

The eleventh Article and the chief Inferences from it. We muſt heartily believe and hold it for certain, that all Mankind muſt go over the ſharp Bridge, which is as long as the Earth, no broader than a Thread of a Spider's Web, and of a Height proportioned to its Length. The Juſt ſhall paſs it like Lightning, but the Wicked for want of good Works, will be an Age in performing that Taſk: They will fall, and precipitate themſelves into Hell-fire, with Blaſphemers and Infidels, with Men of little Faith and bad Conſcience, with thoſe who have not had Virtue enough to give Alms. Yet ſome juſt Perſons will go over it quicker than others, who will now and then be tried upon the Commands which they ſhall not have duly obſerved in this Life [a]. Good God! How dreadful will this Bridge appear to us? What Virtue, what inward Grace of the moſt High will be required to get over it? How earneſtly ſhall we look for that Favour? What Deſarts, what venomous Creatures ſhall we not find on our Road? What Hunger, Drought, and Wearineſs ſhall we endure? What Anxiety, Grief, and Pain ſhall attend thoſe who do not think of this dangerous Paſſage. Let us beg of God to grant us with bodily Health, the Grace not to go out of this Life loaded with Debts; for the *Arabians* [b] often ſay, and with good Reaſon, *That no Obſtacle is ſo hidden, as that which we cannot overcome by any Expedient or artificial Contrivance whatſoever.*

XII.

On Heaven.

The twelfth Article and its chief Conſequences. We muſt heartily believe, and hold it for certain, that there is with God a Heaven prepared for the Bleſſed amongſt the Faithful; that is, to the Profeſſors of the true Religion and Followers of our holy Prophet *Mahomet:* In which they ſhall be with him, enjoying perpetual Light and all heavenly Pleaſures, [c] always beautiful, in their full Strength and Vigour, brighter than the Sun, and thought worthy to ſee Face to Face the moſt high God, and to adore him. The Sinners and Tranſgreſſors detained in the Torments of Hell, who yet have believed in one only God, ſhall be freed at the ſecond Interceſſion of the Prophet, who will immediately waſh them in the ſacred Font, from which coming out whiter than Snow, and brighter than the Sun, they ſhall be placed in Heaven, to enjoy with other bleſſed Men all the Glory they can deſire: This will be the State of our earthly Bodies, but who can deſcribe the Happineſs of the Soul, in eternally beholding the Light and Splendor of the Divine Majeſty. Let us then daily keep in our Hearts the Idea of .... and being ſteady in Faith, apply ourſelves to ſuch Works, that we need not fear Hell-fire, which is ſo quick and piercing, that no Torment of Heat or Cold can be compared to it. Let us, I ſay, apply our-

[a] See more of this Bridge in a Note on the 5th Chapter of the *Mahometan Catechiſm.*
[b] Our Author then is not an *Arabian* himſelf, but probably an *European* Renegado.
[c] He mentions here no ſenſual Pleaſures, in order to draw in Chriſtians, having probably been one himſelf.

ſelves

ſelves to good Works, and exactly obſerve to the beſt of our Power the Faſt of our venerable Month *Ramadan*[a], the Prayers and Ceremonies preſcribed, and not defraud the Poor of the Tenths of our Goods; we know what our ſacred Volume[b] ſays on that Subject, "Prepare for thyſelf future Joys from thy Riches, Praiſe from "thy Affluence, a ſafe Prop even from thy Poverty, a conſtant Strength from thy "Weakneſs, and from thy learning the Salvation of thy Soul."

XII.

Of Hell.

The thirteenth and laſt Article, with the chief Inferences drawn from it. We muſt believe with the Heart, and hold it for certain, that there is a Hell prepared for the Wicked, for the refractory Tranſgreſſors of the Divine Law, curſed by God for their evil Deeds, for whom it would have been better never to have been born, or ſeen the Light. To all ſuch is prepared a Place of Torment, or rather a Fire which will burn them without touching them; a Fire mixed with cold Winds, and Ice full of Worms; Serpents and the venomous Creatures which ſhall bite them and occaſion great Pains. This is the Abode of the Wicked, and of the Devils, in which the laſt will torment the firſt without End or Intermiſſion, with all poſſible Cruelty and Fury: And leſt their Torments ſhould diminiſh, a new Skin will grow inſtead of that which is burnt, or deadned. We faithful *Muſſulmen* ought to conceive, and carefully entertain a juſt Idea of that horrible and infamous Place, as is the Duty of every good Man. As to other Men who have impugned our Religion, they ſhall be condemned to the Torments of Hell. Let us all dread this frightful Puniſhment, ſtrengthen our Faith, and deeply imprint it in our Souls by repeated Acts of Faith in our Hearts, and publick Profeſſion of it with our Mouth.

[a] He ſlightly mentions the Ceremonies of *Mahometiſm*, not having any great regard for them. See *Tournefort's* Voyage.
[b] The *Koran*.

THE

THE MAHOMETAN CATECHISM;

OR

An Abſtract of the Mahometan *Divinity*, [b] *from the* Latin *of* Reland.

CHAP. I.

A general Notion of Religion, as to Theory and Practice.

1. IN the Name of the moſt merciful God.

2. Praiſe be to God who has brought us to Faith, and appointed it a Seal [c] of our Admittance into Heaven, and a Vail between us and the eternal Manſions of Hell-fire.

3. May the Peace and Favour of God reſt upon *Mahomet!* the beſt of all Men, and the [d] Leader who conducts all his in the right Way; and not only upon him, but on his whole Family, and his glorious [e] Companions, may this Peace be everlaſting and increaſe in all Ages.

4. Here begins the Deſcription of Faith, and the Explanation of it.

Firſt 'tis neceſſary to know that Faith is the firſt Foundation of Religion, as *Mahomet* has declared it. May God give him his Grace! and grant him Salvation!

5. The Religion of the *Iſlamites* [f] contains five chief Principles.

The firſt is the Confeſſion of the true God, and conſiſts in believing that there is but one true and eternal God, and that *Mahomet* is his Apoſtle.

The ſecond is a regular Obſervation of the Prayers [g] as preſcribed.

The third is giving Alms.

The fourth is the Faſt of the Month *Rhamadan.*

Laſtly, the fifth is the Pilgrimage of *Mecca*, from which no *Muſſulman* can be diſpenſed, if able to perform it.

6. Let us begin by the Confeſſion of the true God, which is properly what we call Faith. On this Head every one, at the Age of Diſcretion, is required to believe.

[a] * This was tranſlated into *French* by Mr. *D* *** with ſome Notes, we ſhall add ſome marked with a Star.

[b] * Mr. *D* *** himſelf calls it ſometimes a Tranſlation, ſometimes only an Imitation, however it contains the *Mahometan* Belief, and we ſhall add Corrections where required.

[c] In 1705. *Reland*, inſtead of *Seal*, had put *Dower.*

[d] *Abu-Beker* the fourth Diſciple of *Mahomet*, was the firſt who gave him that Name.

[e] Viz. *Abu-Beker*, *Omar*, *Othman* and *Ali*, &c. See Chap. 5. following.

[f] * We have before explained what is *Iſlamiſm.*

[g] The Ablutions are not mentioned, but *Reland* ſays they are a Part of Prayer.

1°. In God;
2°. His Angels;
3°. His Books;
4°. His Apoſtles;
5°. The laſt Day;
6°. Almighty God's immutable Decree about Good and Evil [a].

Faith conſiſts in a firm Perſuaſion, and believing from the bottom of the Heart, the Truth of theſe fundamental Articles, to which muſt be added a Confeſſion of the Mouth, as a Proof of the inward Conſent of Faith.

[a] *Koran* Chap. 4. Ver. 135.

CHAP. II.

Of Faith *in* God [a].

1. THE Faith in God conſiſts in believing with the Heart, and confeſſing with the Mouth, that there is one God Almighty ſupreme, *the true permanent*, firſt and eternal *Eſſential Being*, which had no Beginning, and will have no End.

2. That there is not in him any *Figure* or outward *Form*, nor *Place*, nor *Time*, nor *Motion*, nor *Change*, nor *Tranſpoſition*, *Separation*, *Diviſion*, *Fraction*, or Diminution, or failing of Strength.

3. That he has no *equal* or *like* unto him [b].

4. That he is perfectly *pure*, that he is the *only Eternal*, *Living*, *All-knowing*, *Almighty and abſolute Maſter of his Will*; that he *hears and ſees all Things*, *ſpeaks*, *makes*, *creates*, *and upholds All*: That he *produces* with an inimitable Art, *gives Life and Kills*, gives *a Beginning* to all Things, and *brings all Men back* [c] when he pleaſes: That he *judges*, *decrees*, *directs*, *commands*, *forbids*, *leads in the right Way*, *and into Error* [d], *that he gives the Retribution*, *the Reward*, *the Puniſhment*, *Goodneſs and Victory*.

5. All thoſe eternal *Attributes* are *contained* in his Eſſence, and ſubſiſt in him from Eternity to Eternity, without *Diviſion* or *Variation*. They *are not* God himſelf, yet they are not different from his Eſſence, each of them is connected to the other, as *Life* to *Knowledge*, or *Knowledge* to *Power*, &c.

6. They are therefore, as we ſaid before, *Life*, *Knowledge*, *Power*, *Will*, *Hearing*, *Seeing*, *Eternity*, (having no Beginning or Ending) *Action*, *Creation*, *Preſervation* [e], *Production*, an [f] artful ordering, *enlivening*, *deſtroying* the *firſt Formation* (or rather Creation) and calling back to him [g], *Wiſdom*, *Decrees*, *directing* to Good, and *ſeducing* [h] to Evil; *Retribution*, *Reward*, *Puniſhment*, Favour and Victory.

[a] * The *Arabian Allah*, anſwers the *Hebrew Jehovah*, ſignifying a neceſſary Self-exiſtent Being. See *Hotting. Hiſt. Orient.* Pag. 389.
[b] * Gen. i. *Man is ſaid to be made to the Likeneſs of God*, yet in another Senſe no Creature can be like him.
[c] That means the raiſing from the Dead. See *Koran* Chap. 6. Ver. 30.
[d] This is farther explained in Chap. 7. about the *Decree*.
[e] * Or *Prolongation*.
[f] * *Productio*, *Artificium*, are two Attributes.
[g] * *Reductio* is calling or bring backing.
[h] See the Note on Chap. 7. *of the Decree*.

There

Theſe are the great and ineſtimable Perfections of the moſt high God, by which he is known and adored by all *true Believers*; whoever dares *deny them all*, or *call* any one of *them in queſtion*, is certainly an Infidel.

O God, keep us from all Infidelity!

CHAP. III.

Of Angels.

1. OUR Faith will be perfect concerning Angels if we believe with the Heart, and confeſs with the Mouth, that the moſt high God has *Servants* and Miniſters, whom we call Angels, who are perfectly *clean* from all Sin, who are always *preſent* [a] with God, who punctually *execute* his Commands, and never diſobey him.

2. We believe Angels to be *ſubtile* and *pure* Bodies formed of *Light*; they do not *eat*, *drink*, *or ſleep*, they are not of different *Sexes*, have no *carnal Deſires*, no Father or Mother.

3. As they have different Forms, they have different peculiar Functions; ſome ſtand before God, others bow down; ſome ſit, others lye proſtrate in his Preſence. Some ſing Praiſes and Hymns to his Honour, ſome give him Glory in another Manner, or implore his Mercy on the Sins of Mankind. Some keep a Regiſter of our Actions, ſome *guard* us, others *ſupport* the Throne of God, or are employed in other Works equally agreeable to God.

4. Though we are ignorant of their Names or various Kinds, yet 'tis *neceſſary* we ſhould believe them to exiſt; and another indiſpenſable Duty of Faith, is to *love them* [b]. Whoever hates one of them is an Infidel. Let him alſo be looked upon as ſuch, whoever dares ſay that there are Angels indeed, and of different Sexes as we are, or that they are *without any Diſtinction of Sexes*, but which ſoever be true, he does not trouble himſelf much either about beliving or loving them.

O God, keep us from Infidelity.

[a] See *Job*, Chap. xxxviii. *Pſal.* ciii. *Luke* ii. Ver. 13. *Mat.* xviii. Ver. 10. Chap. xxii. Ver. 30. *&c.*

[b] * The *Mahometans* after their Prayers ſalute the Angels, turning to the Right and Left, and ſay, *Peace be with you*, or *Peace and the Mercy of God be with you.*

CHAP. IV.

Of the Sacred *or* Divine Books.

1. THE Faith due to the Divine Books conſiſts in being heartily perſuaded, and outwardly profeſſing, that God has with him Books worthy of Reſpect, (diſtinguiſhed by their Origin, *&c.*) which he has ſent from Heaven to his Prophets, which was performed without Creation, and is eternal without Production [a].

[a] *Mahometans* have been at Variance about the Creation of the *Koran*. The Author of this Catechiſm is againſt Creation. * See *Herbelot* in the Article *Alcoran.*

2. Theſe

2. Theſe Books contain the *Commandments* of God, and his *Prohibitions*, his Edicts, Promiſes, Threats, Declarations (of what is allowed or forbidden) of what is *Obedience*, what *Rebellion*, and the *Tokens* of Retribution, either Reward or Puniſhment.

3. All theſe Books are the *Word itſelf* of the moſt high God, openly *read* to the Faithful, *ſet down* in Books, and kept in the Hearts of Men.

4. But this Word of God, as reſiding in God, is very diſtinct from the *Letters* and Words by which it is repreſented; yet theſe Letters and Words are, by a common Metaphor, called the Word of God, becauſe they truly convey it to us, as we call thoſe *our Words*, which manifeſt our *Thought*, as one of our Poets [a] has expreſſed it.

The Word in our Hearts has its Being,
The Tongue to Light does only't bring.

(But this only regards Men) without it God knows the Heart of Man.

Theſe ſacred Books are in Number one hundred and four, of which the Almighty gave ten to [b] *Adam*, fifty to *Seth*, thirty to [c] *Idris* or *Enoch*, ten to *Abraham*, one to *Moſes*, which is the *Law*, or as we call it the *Pentateuch* [d], one to *Jeſus* which is the *Goſpel*, one to *David*, and that is the Book of *Pſalms*, one to *Mahomet*, which is the *Koran*.

Whoever *rejects* theſe Books, or *calls in Queſtion* their Divine Inſpiration, either in the Whole or in Part, though but one *Chapter*, one *Verſe*, or even one *Word*, is moſt certainly an Infidel.

Preſerve us, O Lord, from Infidelity.

[a] This Simile of the *Arabian* Poet is very natural; *Reland* does not inform us who he was.
[b] See our foregoing Diſſertation on the *Koran*.
[c] *Reland* in his Notes proves that *Idris* is the ſame as *Ouchnouch* or *Enoch*, who was ſirnamed *Idris* from his Learning. A *Tarich*, (that is *a Hiſtory* or *Memoirs* or *Annals*) ſays that *Enoch* lived 365 Years. Some *Mahometans* ſay he was taken up into Heaven, on the tenth Day of the Month *Moharram*.
[d] See our Diſſertation on the *Koran*. See likewiſe *Reland* and alſo *Toland*'s *Nazarenus*, who thinks the *Mahometan* Goſpel is that of the *Ebionites*.

CHAP. V.

Of the Apoſtles *from* God.

1. ON this Article it is required we ſhould believe with our Hearts, and profeſs with our Mouths, that the moſt high God has had his Prophets (that is *extraordinary* Men) faithful and good Men, whom he has choſen from amongſt the reſt, to ſend them to Men; they are true in whatever they ſay, and are to be credited in whatever they *command* or *forbid*, or when they *declare* to us the Orders of Heaven, its Canons and Conſtitutions, or *reveal* to us hidden Things, as the *Nature*, *Attributes and Works of God*, *the Reſurrection* or reſtoring to Life, *the Puniſhment*, *Interrogation and Examination* [a] of the Grave, [b] *the Scale*, the ſharp Bridge [c], the [d] Fountain, the [e] *Interceſſion*, *Heaven* and its Joys, *Hell* and its Torments.

[a] The *Sonnites* who are the moſt orthodox *Muſſulmen*, believe that two Angels named *Monkir* and *Nakir*, will give to the Dead a new Life, examine their Faith and Works, and puniſh the guilty.
[b] They believe God will weigh Men's Works in a Scale, and judge them by it.
[c] See *Chardin*'s Travels into *Perſia*, Tom. 4. of the Quarto Edit. of 1735.
[d] *Piſcina* a Fountain where the Juſt are to drink after paſſing the Bridge, before they enter into Heaven.
[e] *Mahomet*'s praying for thoſe who are but half virtuous. See Chap. 6.

2. All

2. All theſe Prophets are exempt from capital *Errors* or *great Sins*, they are of the ſame Religion, *viz.* that of *Mahomet* [a] or the *Iſlamiſm*, though they have had different Cuſtoms. They are elect amongſt all Creatures, having had the Honour to converſe with God, to receive from him Deputations of Angels, their Miſſion was confirmed by evident Miracles ſuperior, or even contrary to the natural Order of the Creation: Some have [b] raiſed dead People to Life, others have entered into Diſcourſe with, and been ſaluted by *Beaſts* [c], *Trees* [d], and other *inanimate Beings*. I omit many other [e] *Prerogatives*, to which ordinary Men cannot pretend.

3. They are *ſubordinate* to one another, thoſe who have been ſent by God, are above thoſe who had not that Honour, thoſe who have made new Regulations [f] are ſuperior to thoſe who did not.

4. *Adam* is the firſt Prophet, the laſt and moſt excellent is *Mahomet*, to whom God be merciful, and grant him his Bleſſing, and to all his Predeceſſors.

5. The beſt of Creatures (that is of *Mahomet*'s firſt Diſciples) and the neareſt to a Prophet, is *Abu-Beker*, [g] and after him *Omar*, *Othman* and *Ali*.

6. Next come the ſix venerable Companions of *Mahomet*: *Talcha Alzobeir*, *Saad*, *Seio*, *Abdorrachman*, and *Abu-Obeida*, and ſome other who likewiſe deſerve to be reckoned amongſt his Companions.

7. Theſe are followed by the People to whom the Prophet was ſent, (and who obeyed him) God bleſs the Prophet, and may his Grace protect them all.

8. Laſtly, we reckon all thoſe who do *good Works*, we call them wiſe, *becauſe their Life is conformable to their* Diſcourſes [h].

9. One Tradition reckons two hundred and twenty-four thouſand Prophets, another only one hundred and twenty-four thouſand; amongſt whom three hundred and thirteen were Apoſtles, and ſix only brought *new Laws*, [i] *Adam*, *Noah*, *Abraham*, *Moſes*, *Jeſus* and [k] *Mahomet*.

10. God be merciful to them all, and beſtow upon them his Favours!

11. 'Tis not *abſolutely neceſſary* to know preciſely *the Number* of thoſe extraordinary Men, but we muſt *love* them, and whoever *loves them not*, or *hates* them, or even *one* of them, or rejects or *queſtions* the Truth of the Prophecy of one only, is to be thought an Infidel.

O God, our God, keep us from Infidelity!

[a] See the *Koran*, Surat or Chapter 2. All Prophets were *Mahometans*.

[b] See the *Koran*, Chap. 5. Ver. 110. Chriſt raiſed the Dead; *Dulkephel* a Prophet before Chriſt raiſed 30,000, *Mahomet* raiſed the Daughter of a chief Shepherd.

[c] *Solomon* knew the Language of Beaſts, *Mahomet* heard a Camel's Complaints. * See above the Story of the poiſon'd Shoulder of Mutton.

[d] See the *Koran*, Chap. 24.

[e] See *Reland*'s Notes about one *Salieh*.

[f] The *Mahometans* are of Opinion, that ſome Prophets were not Apoſtles; that of theſe, ſome had Books from Heaven, yet made no new Conſtitutions, as may be ſeen by what has before been ſaid of the ſacred Books, and now of thoſe who brought *new Laws*; that is only *new* Additions, for they think all the Prophets were *Iſlamites*.

[g] This is the Order of moſt *Mahometans*, but the *Perſians* and *Indians* reckon *Ali* firſt; theſe are called *Schiites*, the other *Sonnites*.

[h] Theſe Words are added as being the Definition which they give of wiſe Men, amongſt whom they reckon one *Algazali*.

[i] *Mahomet* was not the firſt who ſaid *Adam* was a Prophet. See *Epiph. Hær.* Pag. 6. * *Reland* alſo names many others who are accounted Prophets by the *Muſſulmen*.

[k] See *Reland* concerning the fabulous Account given by the *Mahometans* of *Jeſus Chriſt*.

CHAP. VI.

On the Laſt Day.

1. FAITH on this Article obliges us to believe with our Souls, and profeſs with our Hearts, that there will be a Laſt Day, the Day of *Reſurrection*, in which Almighty God will deſtroy this World, and kill [a] all Creatures except a few which ſhall be preſerved, as the Throne of his Glory, the royal [b] Seat on which this Throne is placed, the miniſtring [c] Spirit, the Table of his Decrees with the Pen with which [d] they are written, Heaven and Hell with what they contain.

2. After this, God will *bring back* all Creatures, which he had annihilated, he will *awake* them with the Sound of the Angel's Trumpet, *raiſe* [e] *them again, give them a new Life*, [f] *aſſemble* them all [g] in one Place, *examin* them, and *take a ſtrict Account* of what they have done [h].

3. Each ſhall receive a Book [i] of their good and bad Actions, of the good in the Right-hand, of the bad in the Left behind their Back: Then the moſt high God will judge them with Juſtice and Equity, *weigh* [k] all their Actions, good or bad, in the Scale, and *reward* every Soul of them, *according* to their Works.

4. His Goodneſs and Mercy, will admit ſome into Heaven, whilſt others go to *Hell*. No Believer will remain eternally in Hell-fire; but ſhall enter into *Heaven* after undergoing Puniſhments *proportioned* to their Sins. Thus the *Faithful* ſhall remain for ever in Heaven, and the Unbelievers when once caſt into *Hell*, ſhall never come out.

5. To render the Belief of the Reſurrection *profitable*, we muſt reflect upon it with *Fear and Trembling*: Whoever, lives in Security, denies the Reſurrection, doubts of it, or ſays, "I fear not the *Reſurrection*, I am in no Concern about *Hell*, and "care not for *Heaven*," is an Infidel.

O God, keep us from Infidelity! [l]

CHAP.

[a] See *Reland*, and what we have ſaid on that Article in the Confeſſion of the *Mahometan* Faith. * Not only Chriſtians, but *Jews*, *Sabeans*, and even *Heathens*, have had a Notion of the World's End, or Laſt Day.

[b] See *Reland*'s Note, who proves from the *Talmud*, that the *Jews* reckoned the Throne of God as one of the ſeven Things created before the World, *Mahomet* borrowed this from the *Jews*.

[c] This Angel carried the Throne upon the Waters, and has Wings innumerable. See *Relana*, likewiſe the firſt Chapter of *Geneſis*, with the *Jewiſh* Interpreters.

[d] The Table is a Pearl immenſely big, the Pen Diamonds, the Slit of it diffuſes Light inſtead of Ink: As the *Jews* ſay the Tables of the Decalogue were of Sapphire, created before Heaven and Earth. See *Ovid*'s *Metam.* Book xv. V. 109.

[e] See the Profeſſion of *Mahometan Faith*. See *Mat.* xxiv. 31. alſo 1 *Theſ.* iv. The *Muſſulmen* think all Beaſts, Fowls, or Fiſhes, are to riſe again to be judged and deſtroyed, and that the Aſs of *Eſdras*, and Camel of *Mahomet*, are to be admitted into Heaven.

[f] To *raiſe again* and *give a new Life*, ſeem the ſame Thing, yet our Author by uſing both Expreſſions, may be underſtood, ſo as *raiſing again* will be a Re-union of the Parts of the Body, and *giving a new Life* will be re-uniting the Souls to their proper Bodies.

[g] * In *Syria* (according to ſome *Muſſulmen*) there to be kept (may be for ſeveral Ages) by Angels appointed for that Purpoſe to ſee that none of them eſcape: The Wicked will then begin to undergo the eternal Torments.

[h] Beginning with the *Mahometans*, ſeventy thouſand of which will be ſaved without giving any Account, to which *Reland* adds that they ſhall undergo a much milder Examination, who ſhall have read attentively the ſixty-ninth Chapter of the *Koran*, the Title of which is, *The infallible*. This Epithet is alſo given to the Day of Judgment. See *Sale*.

[i] See what has been ſaid in the Profeſſion of Faith of *Muſſulmen*.

[k] The good Works of the Pious ſhall outweigh the bad, and they go to Heaven; the bad Works of the Wicked ſhall outweigh the good, and they ſhall be caſt into Hell; thoſe whoſe good and bad Works are found equal, ſhall be in a middle Place, till by *Mahomet*'s Interceſſion they ſhall at laſt be admitted into Heaven. Some *Mahometans* do not believe Puniſhments to be eternal, as contrary to the Goodneſs of God. See *Chardin*'s *Travels*, Tom. iv. Pag. 24. Edit. of 1735. 4to.

A Farther EXPLANATION of this CHAPTER VI.

[l] The *Mahometans* think, that when the Body is in the Grave, two Angels examine it, if the Anſwers

CHAP. VII.

On the Decrees *of* God.

1. THE Faith about the Decree of God, obliges us to believe with our Hearts, and confeſs with our Mouth, that the moſt high God, has not only ordered all Things, but their Manner of Being, ſo that nothing happens in the World, either as to the Situation or Operations of Things, Good or Evil, Obedience or Diſobedience, Faith or Infidelity, Health or Sickneſs, Riches or Poverty, Life or Death, but what is in the *Decree of God*, according to the Order of his Providence, and proceeds from his Will and Judgment [a].

2. But we muſt not forget, that the Decree of God, about Good, Obedience, and Faith, is ſuch, that thoſe Things muſt remain in the Order ſettled, and are abſolutely ſubject to his Will, his ſaving Direction, his Approbation and Command; whereas Evil, Diſobedience, Infidelity, is willed, ordained, reſolved, and fixed, if we may uſe that Expreſſion, by a meer Privation of God's ſaving Direction, Approbation and Command. Men fall into thoſe Crimes by a *Seduction* [b] *which they have deſerved*, without God's ſaving Direction, Approbation, or Command.

3. Whoever therefore is ſo bold as to ſay, that *God delights in the Good done by Men, and in their Faith*; or that *he does not hate Evil and Infidelity*, or that *Good and Evil come from God, ſo as to be both fixed and willed by him with an equal Approbation*; he is moſt certainly an Infidel. For it is true, that God orders the Good, yet ſo that *he always approves it*; and is true likewiſe, that he orders Evil, yet ſo as always to hate it.

O good God, direct us conſtantly in the right Way [c].

are good, they let him lye down to reſt, if not, they puniſh him. See Chap. 8. and 47. of the *Koran*. This is borrowed from the *Jewiſh Rabbins*. See *Buxtorf* in his Judaical Synagogue. Chap. 49. Both anſwer as well as they can to the Objection of the Bodies burnt, devoured by wild Beaſts, or otherwiſe deſtroyed.

As to the Souls, they are in a State of Separation called *Al-Berzakh*. See *Sale* on the 23d Chapter of the *Koran*. The Prophets go to Heaven directly, the Martyrs are in the Throats of Birds, who live only upon the Fruits of Paradiſe; the Souls of the common Faithful either are about the Graves, or in the Well *Zemzem*, or with *Adam* in the loweſt Heaven, the Wicked are caſt into the *Berhut*, a noiſome Place in *Arabia*, or under Satan's Jaw, where they undergo grievous Torments till the Laſt Day.

As to the Reſurrection, ſome think it only ſpiritual, moſt believe alſo the raiſing of the Body from the Bone called *Al-Ajb* in Latin *Coccyx*, they mention Signs Forerunners of the Laſt Day. See *Koran*. Chap. 32. and 70. and 81. *Sale* in his Preliminary Diſcourſe, and in his Notes. See alſo *Maracci*'s Refutation of Chap. 32. of *Koran*.

[a] * *Reland* cites here ſome *Arabick* Verſes, to maintain the Certainty and Neceſſity of the *Divine Decree*, &c. they conclude by condemning Aſtrology.

[b] The Words *which they have deſerved* are added, becauſe the Author ſeems by the whole Context to have been of that Opinion, though it muſt be owned his Expreſſions are very obſcure: After all it is certain likewiſe that St. *Paul*, *Rom.* i. teaches, that God withdraws his Grace from thoſe who have abuſed it, and permits them to fall into great Sins, in Puniſhment of former Tranſgreſſions.

EXPLANATION.

[c] * The *Muſſulmen* are divided in their Account of this Article of their Belief: However they own generally, that whatever happens, without Exception, proceeds wholly from the Will of God, and is irrevocably decreed; which Predeſtination, they pretend, reaches to the minuteſt Objects, and can by no Means be avoided. See the *Koran*, Chap. 3. and in other Places. *Mahomet* is taxed with teaching this out of Policy, to make his Followers fight deſperately. But the *Mahometan* Teachers have invented many Solutions to ſoften this Doctrine. See *Herbelot* in his *Biblioth. Orient.* Article *Cadha*, and in other Places.

CHAP. VIII.

Of Ablutions *and* Purifications.

1. AS to the *Purifications* preſcribed, it muſt be known that ſeven different Sorts of Water may be uſed in them: Rain-water, Sea, River, Well, Spring, Snow and Hail-water.

We admit three Sorts of Ablutions and Purifications.

The firſt we call Gaſl, *'tis a kind of Immerſion. The ſecond named* Wodou, *concerns particularly the Hands and Feet. The third is made with Earth or Gravel, inſtead of Water.*

I. *Of the Ablution called* GASL.

2. Three Rules are to be obſerved in this Ablution of the Body. 1°. Thoſe who do it muſt reſolve to pleaſe [a] God. 2°. All the Dirt of the Body muſt be waſhed off. 3°. The Water muſt touch the whole Skin, and all the Hair of the Body.

3. Our *Sonna* (which is our [b] *Oral Law)* requires five Things more. 1°. That the uſual Form *in the Name of God,* &c. be recited. 2°. That we ſhould waſh the Palms of our Hands before the Juggs are emptied into the waſhing Place. 3°. That before the Prayers, ſome Expiation *(Luſtration)* ſhould be made with peculiar Ceremonies. 4°. That to take off all Dirt, the Skin ſhould be rubbed with the Hand. 5°. That all this be continued to the End of the Ablution.

4. This Ablution becomes neceſſary upon ſix Accounts [c]: Three of which are common to both Sexes, 1°. unlawful Embraces in Thoughts, *&c.* without other Conſequences [d]. 2°. The voluntary or involuntary Conſequences of unlawful Embraces. *(Fluxus Seminis)* 3°. Death: The other three are peculiar to Women, 1°. Their Courſes, 2°. The Flowing of Blood after being brought to Bed, 3°. The being brought to Bed.

II.

Of the Purification called Wodou, *which chiefly belongs to the Hands and Feet.*

1. Six Things are to be conſidered in this Kind of Purification. 1°. It muſt be performed with an Intention to pleaſe God. 2°. The whole Face is to be waſhed:

[a] This is ſtrongly recommended to *Muſſulmen* by their Poets. See *Reland,* he cites a *Perſian* Author who ſays that *the Actions of a Man, without the Love of God in his Heart, are like Wind. Chardin* likewiſe owns that their Behaviour at Prayers are a ſevere Cenſure of the want of Devotion ſo common in Chriſtian Churches.

[b] The *Sonna* is the *Mahometan* Tradition, and with the *Koran* makes up their Civil and Canon Law. It means alſo Works of *Perfection,* rewarded when done, not puniſhed when omitted.

[c] The *Perſians* reckon ſix principal Reaſons as follow. 1. Every Uncleanneſs whatever. 2. Women's Courſes. 3. Lying-inn. 4. Loſs of Blood after it, 5°. touching a dead Corpſe. 6. Death. But beſides theſe, their *Sonna* preſcribes forty more.

1. Every *Friday* for celebrating their Sabbath. 2. Every odd Night of the Month *Rhamadan,* firſt, third, *&c.* 3. The Night before the Feaſt of the ſame Month. 4. The Feaſt of Offerings. 5. The 14th Night of the Month *Reſjeb.* 6. And the 27th Day of the ſame Month. 7. The 14th Night of the Month *Schaaban.* 8. The 17th Day of the Month *Rebia* the firſt, being the Birth-day of *Mahomet.* 9. the 28. of the Month *Dilhaja.* 10 and the 24th, 11. the 25th of the Month *Dilkaada,* the others are moſt of them already mentioned in the Pilgrimage to *Mecca* and *Medina.* * But we muſt not forget that the *Turks* neglect ſome Ablutions practiſed by the *Perſians,* and theſe omit ſome performed by the *Turks.*

The *Latin* has *ſine Emiſſione Seminis,* which cannot be tranſlated, Modeſty and the Purity of our Language forbids it; another Occaſion of Ablution was Circumciſion, which our Author after *Gal.* Lib. 15. *De uſu Partium,* and others, informs us was done to Girls alſo about 14. The *Arabians* have a particular Name for the Matrons employed to circumciſe the Girls.

3°. The

3°. The Hands and Arms up to the Elbow. 4°. Some Parts of the Head are to be rubbed. 5°. The Feet and Heels are to be made clean. 6°. The Ceremonies preſcribed muſt be exactly complied with.

2. Beſides which, the ten Inſtitutions of the *Sonna* muſt be followed. 1°. The Form *in the Name of God*, &c. muſt be uſed. 2°. The Palm of the Hands waſhed before the Juggs are emptied into the waſhing Place. 3°. The Face cleaned, 4°. Some of the Water drawn up the Noſtrils. 5°. The whole Head and Ears rubbed. 6°. Thick and long Beards muſt be parted, to be better cleaned. 7°. The Toes waſhed one after the other, each ſingly. 8°. The Right-hand and Foot to be waſhed before the Left. 9°. All theſe Things muſt be repeated thrice. 10°. There muſt be no Intermiſſion in this Performance.

3. This Kind of Purification becomes neceſſary on five Occaſions. 1. When any Excrement is voided *(excepto Semine)*. 2. After a profound Sleep. [a] 3. When any one has loſt the Uſe of Reaſon by drinking Wine [b], or by Sickneſs or any other Way. 4. After touching the naked Skin of an unclean Woman. 5. Or touching one's ſelf immodeſtly.

4. Moreover it is alſo preſcribed to clean one's ſelf after voiding Excrements, and this is to be done with the Left-hand, little Stones are uſed [c] for that Purpoſe, after which Water is uſed to compleat the Work, till the Colour, Taſte, and Smell of the Water [d] ſhews all is clean.

III. *Of the* Purification with Earth or Gravel.

1. Four Rules are preſcribed in this Purification [e] 1. It muſt be performed with an Intention to pleaſe God. 2. The Face ought to be well rubbed. 3. The ſame is to be done to the Hands and Arms, and Elbows, and to the Feet. 4°. The ſaid Order muſt be exactly kept.

2. Add to this the Precepts of the *Sonna*. 1. The Form *in the Name of God*, &c. muſt be recited. 2. The Right-hand muſt be rubbed before the Left, and ſo of the Feet. 3. There muſt be no Intermiſſion in this Rite.

[a] Becauſe it is ſuppoſed that in a profound Sleep, ſome Uncleanneſs may have been contracted and forgot.

[b] The *Koran*, Chap. 2, and 5. forbids Wine, but ſeveral *Mahometans* drink it, and ſome of their Doctors pretend *Mahomet* has only forbid Drunkenneſs. Policy may encourage that Liberty to draw off their Attention from ſerious Affairs. And Experience teaches that the Meetings of ſober diſcontented People are more dangerous than thoſe of Drunkards.

[c] This Cuſtom of uſing little Stones is proved by the *Plutus* of *Ariſtophanes*, in which one of the Actors complains *there was ſuch a Scarcity of Pebbles, that they were forced to uſe Garlick Skins*. *Reland* cites alſo *Florent. Chriſtian.* The *Mahometans* never uſe Paper, becauſe it may have been, or may be uſed to write holy Things upon it.

[d] Rich or Poor, all uſe Water; *Reland* derives the *Latin* Word *Latrina*, from *Lavatrina*, if ſo, the *Romans* uſed Water likewiſe to clean their Poſteriors. An *Arabian* Author tells us gravely, that an Angel taught *Adam* and *Eve* how to uſe Pebbles and Water for that Purpoſe.

[e] This is uſed only when Water is wanting, or a ſick Perſon cannot bear it, Mineral Earth may be uſed. The *Jews* in *Gemara Beracoth*, Fol. 15. admit it; and ſome Chriſtians in *Africa* for Baptiſm. See *Cedrenus*, Pag. 250.

CHAP. IX.

On Prayers.

1. THIRTEEN Rules are preſcribed concerning Prayers. 1. The [a] Intention. 2. The Greatneſs of the Names of God. 3. The Form of the Unity of God, *God is great*, &c. 4. The right or ſtreight Poſition of the [b] Body. 5. Reading the firſt Chapter of the *Koran* [c]. 6. Bowing the Body towards the Earth [d]. 7. Raiſing from that firſt Bowing. 8. A ſecond Adoration or proſtrating with the Face to the Ground [e]. 9. Sitting down [f]. 10. A ſecond ſitting down. 11. The ſecond Form about *Mahomet*, the firſt was about God himſelf. 12. The Words of it, which are to be repeated. 13. The obſerving punctually each of theſe in their Order.

2. The *Sonna* requires four Things more, 1. That the People be invited to Prayers [g]. 2. That this Invitation be repeated with a Form [h] not much different. 3. The firſt Confeſſion about God. 4. The Words or Form of Prayer of that Confeſſion.

3. Five Diſpoſitions are neceſſary for Prayer. 1. The Body muſt be entirely clean. 2. It muſt be decently clad [i]. 3. In a clean Place [k] ſo as to contract no Uncleanneſs. 4. At the exact Time appointed. 5. Not forgetting the *Kebla*, which is turning towards *Mecca*.

4. There are alſo five Sorts of Prayers to be ſaid daily [l]. At Noon with four Inclinations of the Body. 2. In the Afternoon with four alſo. 3. In the Evening with three. 4. In the Night with four. 5. In the Morning with two only. In all ſeventeen [m] for the whole Day.

[a] See *Chardin*'s Travels into *Perſia*, Pag. 120. Tom. 4. Edit. in 4to. of 1735. where he gives great Encomiums to the Devotion of the *Mahometans*.

[b] See the Print here annexed: The Body ſtanding is to be ſtreight without Motion, the Feet cloſe together, the Hands raiſed up to the Head, or joined and laid upon the Breaſt, or each apart on the Knees bending the Body, or without bending it as in the Print. The Adoration is made with the Face to the Ground. They ſit with their Hands on their Thighs; ſaying, *Lord accept of our ſtanding, bending, adoring and ſitting.*

[c] This Chapter is highly valued by *Muſſulmen*, as the *Lord's-Prayer* by Chriſtians. *Maracci* and *Sale* commend it likewiſe.

[d] Thoſe who by Sickneſs are hindred from bending, only look down or up, or raiſe their Head, or ſqueeze their Eye, as a Sign of Humiliation.

[e] Both Knees, both Hands, both Feet, and Forehead touch the Ground at the Adoration.

[f] To be more recollected in Meditation, they ſit on their right Heel.

[g] * They are called to Prayers from the Top of their *Moſques* as we ſaid before.

[h] * Some make an Adoration betwixt the firſt and ſecond ſitting.

[i] The Men hide what is betwixt the Belly and Knees, the Women ſhow only the Hands and Feet, (not the Face, as *Reland* ſays by a Miſtake) they alſo put off gaudy Apparel; for Prayer requires Humility in God's Preſence.

[k] They uſe a Mat or Carpet to pray upon.

[l] They look on theſe Prayers as of Divine Inſtitution, but they have five more. 1. Thoſe of the *Rhamadan*. 2. To avert God's Anger and Puniſhments. 3. In the Time of an Eclipſe. 4. To ask for Rain. 5. At a Funeral. Moreover, *Friday* is kept by them, as an Order given by *Adam*, becauſe on that Day the Angels proſtrated themſelves before *Adam* by God's Order.

[m] Travellers may without Sin reduce them to eleven.

CHAP. X.

On ALMS.

" [a] SOME Alms are left to the free Choice of every Particular, others are pre-
" ſcribed by the Law: This Chapter treats of theſe laſt mentioned."

1. Alms are given out of five Sorts of Goods [b]. 1. Of Cattle, Camels, Oxen, Sheep. 2. Of Money. 3. Of Corn. 4. Of other Fruits of the Earth. 5. Of Goods in Trade.

2. Six Conditions are required in the Giver. 1. He muſt be a *Muſſulman*, that is, a true Believer. 2. A Freeman. 3. Lawful Poſſeſſor of what he is to give away [c]. 4. His Patrimony muſt be encreaſed [d]. 5. He muſt have been in Poſſeſſion about a Year [e]. 6. He muſt not give his working Cattle, but one of thoſe who are at Graſs [f].

3. The ſame Conditions are required for Alms, of Money, Corn, other Fruits of the Earth, *&c.* only about Corn and Fruits it is to be obſerved, 1. That they muſt grow from our Labour, as ſowing, *&c.* 2. They muſt have been laid up in our Store Rooms or Barns. 3. There muſt be a convenient Quantity left, ſo that the Giver may not be reduced to Want.

4. But we muſt chiefly take Notice, that in the aforeſaid Alms given by thoſe who are eaſy in their Circumſtances; and in other Alms (if that Name can be given to a Tax annually levied by a Capitation at the End of the Faſt of *Rhamadan*, [g]) the firſt and beſt Principle ought to be the Intention of giving this or that Alm as a Debt we pay [h].

[a] This is ſupplied from a Note of *Reland*, who cites an *Arabian* Author, averring that a Serpent is to bite the Hands of thoſe who did not give Alms, *&c.*

[b] Others reckon eight Sorts of Goods, but there is no Difference in the Main.

[c] 'Tis an Injuſtice, and not Charity, to give what does not belong to us.

[d] As Riches increaſe, Alms ſhould increaſe at two and a half *per Cent.* thoſe who have not twenty Pieces of Gold, or two hundred in Silver, or five Camels, or thirty Oxen, or thirty Sheep, are not obliged, they think, to give Alms.

[e] At leaſt eleven Months without pawning it.

[f] Becauſe Alms are to be out of what is not neceſſary.

[g] Every one whether they faſt or no, pays in Money or in Goods the Value of a ſmall Piece of Silver.

[h] See *Herbelot's Art. Ferraidh.* that is an indiſpenſable Duty: Whereas the Precepts of the *Sonna* are not ſo ſtrictly obligatory. The *Mahometans* call Alms *Zacat*, which ſignifies *Increaſe*, becauſe it draws God's Bleſſing. *Zaca* is alſo the Name of a *Dervis*, who gives Water by way of Alms. See the Print. *Chardin*, *Ricault*, *Thevenot*, and all Travellers, give great Encomiums to the *Mahometans* upon Account of their Alms.

CHAP. XI.

Of FASTS.

1. THREE Things are required in the Perſon who faſts [a], to make it acceptable to God. 1. He muſt be a *Muſſulman*. 2. At an Age of Ripeneſs, (fourteen in Men, twelve in Women.) 3. In their right Senſes.

[a] Their chief Faſt is that of *Rhamadan*, (which Travellers may put off to another Time:) After it, is kept the Feaſt of the *Great Beiram*. The *Little Beiram* is kept on the tenth of the Month *Dilhazja*, in Memory of *Abraham*'s Sacrifice. Thoſe are the chief Feaſts of the *Mahometans*.

2. The Conditions of the Faſt are five. 1. An Intention of the Heart to pleaſe God. 2. Eat nothing in the Day [a]. 3. Drink nothing of any Sort. 4. Have no Commerce with Women, not even by Kiſſes, *&c.* 5. Not throw up what has been eaten, which ſuppoſes both that the Stomach is good and that no Exceſs is committed, or at leaſt nothing taken which may give a Diſguſt.

3. Ten Defects break the Faſt, and render it uſeleſs. 1. When any Thing is taken back willfully into the Head or Stomach [b]. 2. Taking a Gliſter, *&c.* 3. Or ſome ſuch Thing before, *&c.* [c] Wilfully throwing up any Thing by the Mouth. 5. Having Commerce with a Woman [d]. 6. Or a worſe Crime againſt Chaſtity. 7. The Courſes in Women. 8. Loſs of Blood after Lying-in. 9. Madneſs. 10. Apoſtaſy.

[a] From Sun-riſing to Sun-ſet, at which Time a Signal is given to take their Meal. Some are very ſcrupulous, ſome not ſo preciſe, others ſpend the whole Night in Riot.

[b] They are not allowed to ſwallow their Spittle, or to ſmell Flowers or Perfumes, *&c.* nor to waſh their Faces, or go into the Water to cool themſelves.

[c] The *Latin* has *Simile quid anteriori parti applicitum.*

[d] The *Latin* Word is *concubitus. Chardin*, Pag. 162. of Tom. 4. of his *Travels* in *Perſia*, intimates that the *Perſians* are of Opinion that only Sod . . . cal Practices are forbid on Faſting-days. The *Turks* and *Perſians*, &c. are very much addicted to that deteſtable Crime.

CHAP. XII.

On the Pilgrimage *of* Mecca.

IN performing this devout Ceremony, five Things are commanded by Divine Inſtitution. 1. The Intention and religious Vow of going to *Mecca*. 2. Spending a Day on Mount *Arafat*. [a] 3. Shaving [b] the Head in the Valley of *Mina* [c]. 4. To go ſeven Times round the *Ca'aba*, [d] that is the ſquare Encloſure in the Temple of *Mecca*. 5. Run ſeven Times between [e] *Safa* and *Merva*, two holy Places, one hundred and eighty Cubits diſtant one from the other.

[a] This is done on the ninth Day of the Month.

[b] The Men ſhave themſelves, the Women cut their Hair cloſe to the Head.

[c] They throw ſeven Stones one after the other in the Valley of *Mina*, after which the Men (not the Women) offer Sheep, Goats, Oxen, or Camels in Sacrifice; then ſhave and pare their Nails: The Hair and Parings are buried in that Valley.

[d] They pretend this is the moſt holy Place of the Temple, built by *Abraham* himſelf. It is ſquare twenty-ſeven Cubits high, twenty-four in Length, and twenty-three in Breadth. The Grand Seignior ſends every Year a black Covering for it. The *Arabians* and *Perſians* call it the *Houſe of God.* Some Patriarch of *Iſmael*'s Family may probably have lived there; but we have mentioned this before.

[e] At firſt they walk ſlow, then run faſter between two Pillars; then walk again, looking on all Sides as if ſeeking ſomething loſt. This is to repreſent the Anxiety of *Agar*, when ſhe endeavoured to find Water in the Deſart for her Son *Iſhmael*. All theſe Ceremonies were in uſe long before *Mahomet*, who made them an Eſſential Part of his Religion, both in order to draw in the ſuperſtitious Inhabitants, and to make his Law ſeem venerable for its Antiquity.

EXPLA-

EXPLANATION
OF THE
MAHOMETAN RELIGION.

SECT. I.

The Drift of this Treatiſe.

SINCE the Religion of *Mahomet* has ſpread itſelf and infected a great Part of the known World, ſeveral Authors have endeavoured to refute and ſtop the Progreſs of this pernicious Doctrine [a] *fatal to Chriſtianity, and at the ſame Time very apt to make Impreſſion on the Minds and Hearts of Mankind naturally averſe from any Mortification*; ſuch an Undertaking was neceſſary to prevent the Growth of Error from the Ignorance of the People, but it was not of an eaſy Execution.

The Knowledge of the *Arabick* Language was and is ſtill requiſite in thoſe who would confute *Mahometiſm*; for as the Impoſtor wrote in that Tongue, his Religion cannot be thoroughly known without being Maſter of it. Yet moſt of thoſe who have attacked his Syſtem, were intirely deprived of that Help, and ignorant of it: This has led them into numberleſs Miſtakes, and made them charge boldly the *Mahometans* with Opinions which they never held, and which could not come into the Head of any ſenſible Man. Thus the imprudent Zeal of ſome *Greeks* [b] has made them reproach *Mahometiſm* with ſeveral Tenets which it expreſsly rejects: A melancholy, but too common Effect of Prejudices and Heat of Diſputes! We intend therefore to examine and inquire into the Grounds of ſuch Miſtakes, leſt Chriſtians ſhould be ſtill fighting againſt Chimeras, or deceived by a falſe Account of the *Mahometan* Belief. This is the Drift of this Treatiſe, in which we ſhall explain forty Articles laid falſely to their Charge. We ſhall cite thoſe who accuſe them wrongfully, and then produce our Vouchers for what we affirm; hoping that *Chriſtians* will learn by it, to judge with more Equity one of the other, and of their Enemies, and not be miſled by falſe Repreſentations.

SECT. II.

Whether Mahometans *believe that every one may be ſaved in his Religion, if he leads a moral good Life?*

The common Opinion taxes *Mahomet* and his Followers, with maintaining that *every one may be ſaved in his Religion, if he leads a moral good Life.* Cardinal *Cuſa* [c],

[a] This is an Addition of Mr. *D****, ſo we uſe a different Letter.
[b] *Fervor imprudens Græculorum*, are the Words of the Original.
[c] In *Cribratione Alcorani*, Lib. 3. Cap. 2.

Hoornbeck [a], *Voetius* [b], *Selden* [c], *Hornius* [d], *Vigenerius* [e], *Artus Thomas* [f], Cardinal *Bellarmin* [g], *Gualterius* [h], *Thomas of Jesus* [i], the Author of the second Discourse [k] against *Mahomet*, and several others, flatly accuse *Mahomet* of having held and taught that Latitudinarian Principle. Moreover a Writer [l] who lived fifteen Years in *Asia*, and had great Opportunities of learning the Oriental Languages, and was a great Proficient in that Study, as appears by the *Persian* Dictionary which he published in the Year 1684, says likewise that the *Koran* in the Chapter of the *Cow*, promises that *all those who shall have believed, and lived piously, whether Christians or Sabaits, and shall believe in God, and a Day of Judgment, and perform good Works, shall receive the Reward from the Lord their God, and at the Day of Resurrection, no Fear or Affliction shall fall upon them.*

It must be owned that the second Chapter of the *Koran*, Ver. 59. and the fifth Chapter, Ver. 73. contain such a Promise; We likewise acknowledge that some *Mahometans*, especially in *Persia* [m], are of Opinion that *Mahomet* intended at first to admit into Heaven all those who should lead moral Lives; but then, say they, he soon altered his Mind, and abrogated those two Verses, by others brought to him from Heaven, in which it is clearly decided, that *the Gates of Heaven are shut to all Sects except his own.* Even this shews that it is not a Point of the *Mahometan* Belief, that every one may be saved in his Religion; and that *Mahomet* might only have contradicted himself.

'Tis highly probable after all, that the forementioned Authors mistook *Mahomet*'s Meaning, which was no other, than that every *Mussulman* who should join the Practice of good Works to his Belief in God and of the Day of Judgment, would receive his Reward from the Lord; and as to other Sects, even the Idolaters of *Arabia*, they need not despair of Salvation, there being a Way to Heaven opened for them, which is to become *Mussulmen*, and believe the two chief Articles of *Mahometism*, the Unity of God, and a Day of Judgment, and practise the Ceremonies and Customs of that Sect, which they take to be good Works. The *Jews*, *Christians*, and *Gentiles*, cannot be saved as long as they remain in Infidelity and Idolatry, of which last they accuse the *Christians* [n]. This appears by the 64th Chapter of the *Koran*, Ver. 9. and 10. *God*, says *Mahomet*, *will forgive all the Sins of those who believe in God and do good Works; but all those who remain in their Incredulity and disown the Truth of my Miracles* [o], *they shall be cast into Hell.* Who but a *Mahometan* believes *Mahomet*'s Miracles? The second, fifth, and ninth Chapters openly declare that a Believer is one who embraces the *Mahometan* Religion and practises

[a] *Summa Controvers.* Pag. 188.
[b] *Disputat. Theolog.* Part 2. Pag. 665.
[c] *De jure Nat. & Gent.* Lib. 6. Cap. 2.
[d] *In Histor. Eccles.*
[e] In his *French* Notes on *Histor. Byzantin.* Pag. 505.
[f] In his *Triumph of the Cross.* Pag. 24.
[g] Tom. 2. Controv. Pag. 294.
[h] In his Chronology, Pag. 547.
[i] In his Book of the *Conversion of* Gentiles, Pag. 644. and 677.
[k] *Bibliander* published the *Koran* in 1550. with some Discourses against *Mahomet.* See Pag. 321.
[l] *Angel. a s. Joseph*, or *La Brosse.* See his *Persian* Dict. printed at *Amsterdam* in Fol. 1684. Pag. 365. See also *Repub. of Letters for March.* 1684. Pag. 66. It is called *Al-Bakar.*
[m] *Chardin* mentions such *Mahometans* in the 4th Vol. of his Travels, Edit. of 1735. in 4to.
[n] See the Chapter of the *Den*, which is the 8th. *There is no Contradiction in this Book*, (literally) *nothing crooked* or *perverse*; *it teaches the right Way, it preaches to the Wicked that they shall suffer great Torments, it powerfully exhorts those who say that God has begot a Son .... unless they believe the* Koran *they shall repent it.* See the Translation of *Sale*, and the *Latin* of *Maracci.*
[o] * Mr. *D**** says, but against common Sense, that this might be translated *Standards.*

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its Cuſtoms and Ceremonies; Faith and *Iſlamiſm* are two Words which ſignifie the ſame Thing among *Muſſulmen*, and believing in God, is not only believing that he exiſts, but that he is ſuch as deſcribed by *Mahomet*. Hence it is that in Chap. 5. Ver. 74. we read, *If Jews and Chriſtians believe, they ſhall be admitted into Paradiſe. Mahomet* could not but know that the firſt Article of both the *Jewiſh* and *Chriſtian* Faith is the Belief of a God; and their firſt Rule of Morality is to do Good; therefore when he mentions their believing, he means their embracing the *Mahometan* Faith and Practice.

This becomes ſtill more evident by comparing the various Paſſages of the *Koran* on this Subject. In the ſecond Chap. Ver. 15. *Thoſe to whom we have given this Book, ſays* Mahomet, ... *and ſhall not believe it, they ſhall periſh.* Again in the third Chapter, Ver. 84. *Whoever ſhall have profeſſed any Religion except* Iſlamiſm, *his Belief ſhall not be acceptable to God, and in the Life to come; he ſhall receive Damage by it; that is, he ſhall have no ſhare in Happineſs.* We have before cited the 74th Verſe of the fifth Chapter. Who can believe that *Mahomet* ſhould teach Latitudinarian Principles in the 73d Verſe of the fifth Chapter, and in the fifty-ninth Verſe of the ſecond? *Hinckelman* [a] is of that Opinion, but we muſt ſay *Mahomet* was never looked upon as a Fool, void of common Senſe, ſo far as to be guilty of ſuch palpable Contradictions, and within ſo few Lines.

..... *Credat Judæus Apella, non ego.*

Moreover *Mahomet* foretells that his Followers will be divided into ſeventy-three different Sects, of which he declares [b] that one only ſhall be ſaved. Is it probable that he would damn ſeventy-two Sects of his own Diſciples, and open the Gates of Heaven to all Religions? How could he ſo earneſtly recommend his own Religion, without expoſing himſelf to be a Laughing-ſtock to all Nations; if at the ſame Time he had allowed Salvation to every good Liver in any Religion? This is enough to convince any rational Man, that this Latitudinarianiſm is wrongfully imputed to *Mahomet*, by a Miſtake grounded on a falſe Interpretation of a Paſſage, in which he ſays no more concerning his new Syſtem of Religion, than St. *Peter* had ſaid before of [c] *Chriſtianity*, that *in every Nation he that fears* (God) *and works Righteouſneſs, is accepted with him.* God forbid we ſhould conclude from thence, that every one may be ſaved in his Religion [d]!

SECT. III.

Whether Mahometans *believe that God is corporeal?*

They are accuſed of holding this erroneous Opinion by Pope *Pius* II. in his Letter to *Morbiſane*, Prince of the *Turks*, (or as it is in the Manuſcript and the firſt

[a] In *Præf. ad Alcor.* Fol. Edit Col. 2.
[b] See *Maracci* in the Pref. of his *Preliminaries* to the Refutation of the *Koran*, Pag. 2.
[c] *Acts of the Apoſtles*, Chap. x. Ver. 35.
[d] We muſt not omit mentioning in this Place the four chief Sects of *Mahometans* (mentioned in an *Arabian* Manuſcript) of which the Saying of *Mahomet that one only ſhould be ſaved* is not to be underſtood to be meant: They are the *Hanifeans*, *Schafeans*, *Malikeans* and *Hambelites*. The *Perſians*, the *Indians* of *Golconda*, of the Coaſt of *Coromandel*, &c. are *Schafeans*, holding that *Ali*, Son-in-law to *Mahomet*, ſhould have been his immediate Succeſſor, and are called by Deriſion *Schiits*, that is, *factious and ſeditious*. The *Turks*, *Moguls*, *Arabian* and *African Mahometans* are *Hanifeans*, hold the contrary, and are called *Sonnits*, that is, *Traditionary*.

Edition of it [a]. *To the illuſtrious* Mahomet, *Prince of the* Turks) *the* Chriſtians *and the* Turks, ſays he, *differ in many Articles concerning the Godhead: For Inſtance, you ſay that God is Corporeal, we ſay he has not a Body.* And again, *the* Sarraſins *deſcribe God as having a Body, a Head, Hands,* &c. *we hold him to be a pure Spirit, immortal, eternal, and incomprehenſible. Thomas of Jeſus* [b], *Gualterius* [c], *Arthur Thomas* [d], *Lipſius* [e], *and Enthymius Zigabenus* (a *Grecian* Monk who lived in the twelfth Century) have alſo imputed to *Mahomet* the ſame Abſurdity. The laſt mentioned Author ſpeaks thus of *Mahomet.* [f] " He has been ſo bold as to ſay, that " God is *Spherical*; now 'tis well known that a Sphere is a thick condenſed Body ; " from which it follows that God cannot ſee or hear [g]."

This Accuſation alſo is grounded upon a Miſtake. True it is, the *Arabick* Word employed by *Mahomet* in the hundred and twelfth Chapter of the *Koran,* does ſignify a ſpherical ſolid Body ; but it means [h] alſo *eternal,* and in that Senſe can be applied only to God [i]. This is evident by the *Perſian* Paraphraſtical Verſion of the *Koran,* in which the Explanation of that Word is, that *God wants nothing, and is Self-ſufficient :* Again an Abſtract of their Divinity [k] has theſe Words, " certainly " God is not a corporeal Being, has no Figure, his Subſtance is not finite, and can- " not be meaſured, neither can he be compared to any Body whatſoever, becauſe " all Bodies may be meaſured or divided, which cannot be ſaid of God." That Part of their Divinity, in which they demonſtrate that the Nature of God cannot be corporeal, is by them called *the Sanctification of God.* The Author of the *Abſtract of the* Mahometan *Religion* excludes from the Idea or Definition of God all Figure, Colour, Place, Time, Likeneſs, Equality, Image, Change, Motion, Abſence, Diviſion, Labour or Fatigue. Thoſe who have not Leiſure or Opportunity of conſulting *Arabick* Manuſcripts, may have recourſe to a *Latin* Book publiſhed at *Paris* in 1641. the Title of it is *Synopſis Propoſitionum ſapientiæ Arabum Philoſophorum,* that is, *An Abridgment of the Propoſitions of the Wiſdom of the* Arabian *Philoſophers.* The Author of it, the famous *Abraham Echellenſis a Maronite,* repreſents their Opinion in theſe Words : [l] " Whatever is, exiſts either neceſſarily and " of himſelf, and is God ; or has not its Being from himſelf, and does not exiſt " neceſſarily, and is of two Sorts, Subſtance and Accidents . . . . . again Subſtances " are of two Kinds ; Abſtract, as all Spirits and Intellectual Beings, or Concrete, as " Matter and Form." This ſingle Paſſage proves evidently that the *Mahometan* Notions are not ſo confuſed, as is ſaid by thoſe who ſo ſlightly tax them with confounding God with Matter.

To conclude, the *Jews* have dealt with the *Mahometans* more equitably than the above cited Chriſtians : In a Book highly valued by the *Rabbins* [m], a *Mahometan*

[a] This Edition is in the publick Library of the Academy at *Utrecht.*
[b] *De Converſion. Gentil.* Lib. 10.
[c] In his *Chronology,* Pag. 539.
[d] In his Triumph of the Croſs, Pag. 22.
[e] In his *Monit. & Exemp. Politic.* Chap. 3. Pag. 141.
[f] In his *Panoplia Dogmatica,* in the great *Biblioth. Patr.*
[g] This good Monk and the Authors here cited, might have known that ſuch Expreſſions are metaphorical, and not to be underſtood literally, but explained as we do ſeveral Scripture Phraſes.
[h] Mr. *Reland* calls it *Solidum,* or as *Pliny* has it, Hiſt. Nat. Lib. 33. Cap. 4. *Holoſphyraton, id eſt nulla inanitate,* not hollow or empty.
[i] See *Reland*'s Latin *Diſſertation on the* Mahometan *Belief,* Sect. 36.
[k] *Reland* had it in Manuſcript, and gave a Copy of it to his Friend, *Sike.*
[l] *Synopſis,* &c. Pag. 5.
[m] *Coſri,* Pag. 12.

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is introduced giving this Account of his Faith, the more to be regarded in this Point, as it is a Teſtimony for them given by their Enemies.

" We Diſciples of *Mahomet*, firmly believe the Unity and Eternity of the ſu-
" preme Being; that the World has had a Beginning, and all Men proceed from
" *Adam*: We exclude from God all kind of Body or corporeal Modality; if we
" drop any Expreſſion which might give Occaſion to ſuſpect the contrary, we ex-
" plain it immediately, and take Notice 'tis only a Metaphor, made uſe of to pro-
" portion the Majeſty of the infinite Being to our narrow human Conception."
The reſt does not touch this preſent Enquiry, and is only a Repetition of what has been ſaid before. How different is this Expoſition of the *Mahometan* Belief, from the Notion ſo many Chriſtians have hitherto entertained of it?

SECT. IV.

Whether God is the Author of Sin according to the Mahometan *Doctrine?*

This Blaſphemy is laid to their Charge by *Cedrenus* [a], *Evodius* [b], *Damaſcenus* [c], an anonymous Author in the *Saraceniana* of *Sylburgh* [d], *Arthur Thomas* [e], *Gualterius* [f], and beſides many others of the above-mentioned *Grecian* Monk [g], who alledges for a Proof theſe Words of the *Koran*. *He whom God directs is led in the right Way, but he whom he leads into Error, is forſaken.*

We own frankly theſe Words are in the *Koran*; but ſhall we infer from thence that *Mahomet* made God the Author of Sin? By no Means. It is ſaid in his Favour, that this is only an *Eaſtern* Expreſſion, to ſignify that the Divine Providence [h] governs Good and Evil; that in many Places the holy Scripture ſays that God creates Evil, Hardneſs, Sinners, *&c.* [i] Our Divines explain thoſe Paſſages in a Senſe agreeable to the Divine Majeſty and Sanctity; they maintain that both Phyſical and Moral Evils are under the Direction of Providence, that unleſs we deny, as ſome have done, the [k] All-knowing, and All-foreſeeing Science of God; we muſt own that from all Eternity God has foreſeen the Character, Time, Place, Circumſtances and Sins of all Men, which by Conſequence will certainly happen, tho' freely on their Part. This is ſound Chriſtian Doctrine, this does not make God the Author of Moral Evil, yet ſome Doctors accuſe thoſe Divines of teaching *Mahometan* Doctrine, as if the Unity and Eternity of God were not Divine Attributes, becauſe the *Arabian* Doctors teach them! We ought from ſuch Examples to learn more Equity and Candour in repreſenting the Doctrine even of *Mahomet*.

An *Arabick* Manuſcript calls God the *Creator of Good and Evil*, meaning Phyſical Evil, for a few Lines after he ſays of God, that he is the *Creator of Heaven*

[a] In *Hiſtor. Compendio*, Pag. 348.
[b] In his *Acts of the forty-two Martyrs* inſerted in the ſixth Vol. of *Art.* 55.
[c] In his Book of *Hereſies*.
[d] Pag. 67.
[e] In his *Triumph of the Croſs*, Pag. 11. and 22.
[f] In his *Chronology*, Pag. 539.
[g] *Euthymius Zigabenus*, in his *Panoplia Dogmatica*.
[h] *Hic loquendi modus notat Providentiam Dei verſari circa mala & bona.*
[i] See *Iſa.* Chap. xlv. Ver. 7. *Amos* Chap. iii. Ver. 6. *Rom.* Chap. ix. *Jerem.* Chap. iv. Ver. 10. *Pſal.* xxxi. Ver. 13.
[k] *Omniſcientiam.*

and Hell. We muſt do the *Mahometans* this Piece of Juſtice: They highly praiſe the Holineſs of God, they exclude from him every the leaſt Defect or Imperfection: They never own him to be the Author of Evil or Sin, which they ſay is diſpleaſing to him, though ſubject to the Order of his Providence; in a Word, amongſt the adorable Perfections of God, they expreſsly require his infinite Sanctity ſhould be owned: This is their known conſtant Doctrine, by which it is plain they are unjuſtly accuſed of making God the Author of Sin.

SECT. V.

Whether the Mahometans *pay Adoration to* Venus?

There is at *Mecca* a black Stone fixt in the Wall of the *Ca'aba*, about two Cubits and a Quarter from the Ground; it is as big as a Man's Head; to this Day all thoſe who go in Pilgrimage to the Temple of *Mecca* kiſs this Stone, and hold it in great Veneration as a ſacred Thing. This Ceremony has probably given a Handle to this Accuſation, which was ſo far credited, that in the Abjuration of the *Mahometans* who became *Chriſtians*, it was heretofore required they ſhould ſay, "I anathematiſe thoſe, who adore the Morning Star or *Venus*, who in *Arabick* is "called *Chabar*, that is the Great." The learned Princeſs *Ann Comnene* who lived in the twelfth Century, mentions the ſame Goddeſs [a] by the Name of *Chobar*, and ſays that the *Saracens* adored *Aſtarte*, that is the Moon; which ſhe inferred from the Creſcents in their Colours [b] or Standards: *Glycas* likewiſe in his Annals [c] relates the ſame, and ſays that the *Mahometans* adore *Venus* in private. This he endeavours to prove from their pronouncing theſe Words in their Prayers, *Alla, Alla, Oua cubar Alla.* Another Writer publiſhed by *Le Moine* in his *Varia Sacra*, [d] ſays alſo that they adore *Venus* or the *Phoſphorus*, which they call *Oua:* (This Word in *Hebrew* denotes the true God, but the poor *Grecians* did not know that.) Beſides *Venus*, the Centuriators of *Magdeburgh* [e] mention an Idol, and give a long Deſcription of it. The ſo often cited *Euthymius* avers, that the *Arabians* pay a great Reſpect to the Morning Star, and is followed in that by *Selden* [f], who endeavours to prove that the *Mahometans* adore *Urania* (which is another Name of *Venus* at *Tyre* and at *Carthage)* by the ſame Form of Prayer alledged by *Glycas:* In theſe Words *Selden* pretends to diſcover a great or a powerful Goddeſs.

But the *Mahometans* have certainly no Gods nor Goddeſſes; the Words *Allah* and *Cubar* are of the *Maſculine Gender*, and cannot be adapted to Goddeſſes: But our learned *Selden* was miſled by an incorrect Writer of the eleventh Century [g], who gives this Interpretation of the ſaid Form: *Alla*, ſays he, ſignifies God, *Oua* great, *Cubar* great Moon or *Venus*, ſo the whole put together, ſignifies *God is the great God, and the great* Venus *is the great Goddeſs.* A ſtrange and impertinent Interpreter! The Truth is, St. *John Damaſcene* informs us, that the antient *Arabians* adored *openly* [h]

[a] In the *Alexiad*, Pag. 284.
[b] The *Mahometans*, ſays ſhe, have Images of the Moon.
[c] Part fourth, Pag. 277.
[d] Pag. 444.
[e] Cent. viii. Pag. 511.
[f] In his *Syntag. de diis Syris*, Pag. 116, and 212.
[g] *Cedrenus*, Comp. Hiſtor. Pag. 245.
[h] *Reland* thinks that by this *openly*, St. *John Damaſcene* means that they adored it openly before *Mahomet*, and privately ſince.

Lucifer or the Morning Star, named *Chabar*, till the Reign of the Emperor *Heraclius*: And St. *Jerome* had related the ſame long before *Damaſcene* [a]. However, 'tis beyond Diſpute, a certain and notorious Fact, that *Mahomet* deſtroyed all Idols: A publick Writing ſent to Pope *Gregory* IX. in the thirteenth Century, and mentioned by *Matthew Paris* [b] in his Hiſtory of *Henry* III. King of *England*, expreſsly ſays that *the* Mahometans *have learnt of* Mahomet *to deteſt all Idols.*

To this it is objected, that the Creſcent in the Standards of the *Mahometans* ſeems to be the Remains of ſome idolatrous Worſhip paid to the Planets: But they took up this Cuſtom from the Time of *Mahomet*'s Flight from *Mecca*, which was at the firſt or laſt Quarter of the Moon, from which Flight (called *Hegira)* they compute the Time of their Hiſtory. Some have been of Opinion that they put a Creſcent in their Colours after the taking of *Conſtantinople*, the antient Medals of that City being ſtamped with that Figure: But theſe Authors are miſtaken, for it is certain that the *Turks* uſed it ſome Ages before, by the Teſtimony of *Anne Comnene* [c], *James of Vitry* [d], *Albert of Aix* [e], who lived in the eleventh Century, and of all the Hiſtorians of the Holy Wars or *Cruſades.*

As to the Form of Prayer, or Profeſſion of Faith, *Alla Achar*, &c. which has occaſioned ſo many Miſtakes, it means only that God is great. But we muſt here caution thoſe who intend to ſettle or travel in the Countries ſubject to *Mahometans*, not to read or ſpeak aloud any *Arabian* Words which they do not underſtand, though it ſhould be only in Jeſt, or by Way of exerciſing one's ſelf in the Pronunciation of that Language. For ſhould they by chance or unthinkingly pronounce or read aloud in the Preſence of ſome *Turks*, a Form of Prayer or Profeſſion of Faith which only a Believer has a right to pronounce, ſuch as *there is no other God but God, and* Mahomet *is his Apoſtle*, or ſome ſuch, it would coſt them their Lives, or they muſt loſe their Religion and embrace *Mahometiſm*. We are told [f] that the Child of a *Grecian* of *Conſtantinople*, hearing in the open Street the publick Cryers, who from the Steeples called the People to Prayers, mimicked their Voice as Children are apt to do, and pronounced aloud *Alla achar*, &c. though a meer Child, he was taken up, and no Choice left him but the *Koran* or Death: He choſe the laſt, and was beheaded.

This Story might perſuade our Readers that the *Mahometans* are very tyrannical in religious Concerns, ſo to prevent ſuch a miſtaken Notion, we muſt inform them, that except the above-mentioned Caſe, and a few others, ſuch as being too free with a *Mahometan* Woman, entering *Mecca*, or one of their *Moſques*, (in which laſt Particular they are not equally ſevere in all Places) no one is forced, not even their own Slaves, to embrace their Religion: Several Villages and Country Towns in *Turky* are inhabited by Chriſtians only. There are above ſixty thouſand *Jews* in their capital City [g], beſides an infinite Number of Chriſtians of all Denominations. There Prophet *Mahomet* earneſtly recommends Toleration, "If it pleaſed God, "ſays he, [h] all living Men would believe, (that is become *Muſſulmen:)* Why then

[a] He lived before *Mahomet*, ſo ſpeaks only of his own Time. See his Comments on the Prophet *Amos*, Chap. v. Ver. 26.
[b] Pag. 411.
[c] In the *Alexiad.*
[d] In his *Hiſtor. Orient.* Lib. 3. in the Year 1218.
[e] In his *Hiſtor. Expedit. Hieroſolimitanæ*, Lib. 5. Cap. 43. He was preſent at it.
[f] *Grelot* in his Voyage to *Conſtantinople.*
[g] *Stamboul*, which we call *Conſtantinople.*
[h] In the *Koran*, Chap. 10. Ver. 98.

"ſhould

" ſhould you, a wretched Mortal, be ſo fooliſh as to pretend to force other Men to " believe? No, the Soul believes only by the Will of God." A good Leſſon to Chriſtians! not to deprive other Chriſtians of that Liberty, and oblige them by ill Uſage to take Sanctuary amongſt Infidels, where they meet with better Treatment than from their own Brethren. Yet the *Turks* were guilty in the Severity uſed againſt this poor Infant; *Mahomet* declares that God [a] will not puniſh an Oath uttered by Inadvertency. Why then were they ſo cruel againſt a Child who imprudently ſaid, what he ſhould not?

SECT. VI.

Whether Mahometans *adore all Creatures?*

This Wickedneſs is laid to their Charge by *Thomas of Jeſus* [b], who ſays their thirty-fourth erroneous Practice is the *Invocation of all Creatures. Euthymius* [c], argues upon the ſame Topick, " Their Prophet, ſays he, ſwears by the Sun, the " Moon, the Stars, the Light of the Fire, Beaſts, as running Dogs, Plants, and " other unknown Things, and by ſtrange barbarous Words, which is a ſure Proof " that he looks upon theſe Creatures as Deities; for no one ſwears but by one great- " er than himſelf." If ſo, *Joſeph* who ſwore by the *Life of Pharaoh* [d], the *Jews* who ſwore by the Temple, by *Jeruſalem*, by their own Head, the Primitive Chriſtians who ſwore by the *ſaving of Cæſar* [e] or his Health, may alſo be thought guilty of Idolatry. 'Tis more likely theſe Authors were miſtaken in their Way of Reaſoning.

The ſame *Euthymius* by a ſtrange Blunder miſtakes two Hills near *Mecca* mentioned by *Mahomet* [f]; he ſays that " *Safa* and *Merva* are holy Places, where " we may give Proofs of our Obedience to God, and therefore every one who goes " to the Temple of *Mecca*, or makes any Stay in that Place, will do well to go " round them." Now *Euthymius* ſays that *Tzit-Safa* and *Merva* are two barbarous Words which *Mahomet* orders to be honoured as a chief Point of Religion. Another Writer of the ſame Stamp [g] tells gravely, that *Safa* and *Merva* are *two Angels in high Favour with God, and to be held in great Veneration by Muſſulmen.* A third Author [h] cites an Anathema pronounced by new Converts againſt *Mahomet*'s Angels, *Arot*, *Maroth*, *Safa*, and *Merva*. The two firſt are mentioned by *Mahomet*, as being Angels, but the two laſt are only two Hills near *Mecca*, at ſeven hundred and fourſcore Cubits diſtance one from the other. What Credit can be given to ſuch Writers?

SECT. VII.

Whether Mahometans *deny Providence?*

Pope *Pius* the IId. in the above-mentioned Letter to the *Turkiſh* Prince, *You believe, ſays he to him, that every Thing happens on Earth by Chance, and that God does*

[a] In the *Koran*, Chap. 5. Ver. 98.
[b] *De Converſ. Gentil.* Lib. 10.
[c] In his *Panoplia* inſerted in the great *Biblioth. Patrum.*
[d] *Geneſ.* Cap. 42. Ver. 15.
[e] *Juramus, ſicut non per Genios Cæſarum, ita per Salutem eorum, quæ eſt auguſtior omnibus Geniis. Tertulli. in Apologet.* Chap. 32.
[f] In the *Koran*, Chap. 11. Ver. 154.
[g] Cited by *Silburgh* in his *Saracenic.*
[h] *Nicetas* in his *Theſaur. Orthodox.* Lib. 20.

not interfere in any Thing, &c. *Thomas of Jeſus* [a] reckons this as the fourteenth Error of the *Mahometans*. This Accuſation has hot been often objected to them, being as illgrounded, as it is odious; for if any Thing, the *Mahometans* are rather too rigid on this Article, as may be ſeen above in the Abſtract of their Doctrine, Chap. 7. where every Thing is ſaid to be ſubject to the Decree of God, Time, Place, Perſons, Things, and their Modus; all are directed to the End deſigned by God. This Article might therefore have been omitted as a plain Calumny.

SECT. VIII.

Whether the Mahometans *hold that God himſelf prays for* Mahomet?

The two Cardinals *Cuſa* [b] and *Bellarmine* [c], pretend that by the *Koran* itſelf, the God of the *Koran* is *Mahomet*'s Servant, ſince he and his Angels pray for the Prophet. The Author of the ſecond [d] Diſcourſe againſt the Impoſtor, *Martin Martinius* [e], *Abraham Echellenſis* [f], tax the *Koran* with that Abſurdity, and the laſt mentioned in particular tranſlates the uſual Bleſſing of the *Mahometans* thus: *May the Prayers of God be upon them.* But they are all miſtaken for want of underſtanding the *Arabick* Language, and truſting to a wretched Verſion of the *Koran* [g] publiſhed above one hundred and eighty Years ago. The ſame *Arabick* Word applied to God ſignifies *Bleſſing*, if to Men *Prayer*. So the Dictionaries of the Oriental Languages inform us, ſo the *Perſians* and *Malaiſes* [h] have tranſlated it; and *Du Rier*, perceiving the Blunder, put in the Margin of his Verſion, *bleſs the Prophet* [i]. So neceſſary is the Knowledge of Languages in Controverſy!

SECT. IX.

Whether the Mahometans *deny Hell?*

Maccavius [k] a famous Proteſtant Divine of the *Low Countries*, and ſome others, ſay that *Mahomet does not own any Hell:* But there is ſcarce any Point more inſiſted on by the *Koran*; it is named *the great Chaſtiſement*, *the great Puniſhment of the Life to come*, *the Torment of Fire*, *Hell Fire*, *Priſon of Hell*, *or Rack and Torture itſelf.* We need but open the *Koran* to be convinced of this Truth, or turn back to the ſixth Chapter of the Abſtract of the *Mahometan Faith*, where eternal and irrevocable Torments are denounced againſt Infidels [l].

[a] *De Converſ. Gentil.* Lib. x.
[b] *De Cribr. Alcor.* Lib. iii. Cap. v. Pag. 97.
[c] Controverſ. Tom. 112. Pag. 294.
[d] Printed at *Zurick* with the *Koran.*
[e] *Lexicon Etymol.* on the Word *Mahomet.*
[f] In the Preface to his Work *de placitis Philoſ. Arab.* printed at *Paris* 1641.
[g] By *Robert. Retenens* and *Hermann. Dalmat.* publiſhed by *Bilander* in the Year 1550.
[h] *Indian Mahometans* in the Kingdom of *Malacca.*
[i] *Koran*, Chap. xxxiii. Ver. 56.
[k] Theolog. Polemic. Pag. 119.
[l] The *Jews*, the *Magi*, and *Mahometans* agree as to the Preliminaries of eternal Rewards and Puniſhments: As to the Scales and the Bridge, ſee *Sale* in the Preface, and *Herbelot* in the Article *Gehennem*; the ſeven Gates of Hell mentioned in Chap. 15. of the *Koran*, are an Emblem of the ſeven deadly Sins, and of their various Puniſhments, the chief of which is the Privation of ſeeing God. They alſo own eight Heavens, or different Degrees of Happineſs, the chief is to ſee God, and the Way to it is to return earneſtly to him by Repentance.

SECT. X.

To what Part do the Mahometans *turn their Faces at their Prayers?*

Euthymius Zygabenus [a], and after him *Gualterius* [b], and *Arthur Thomas* [c], ſay that, when at their Prayers, they turn their Faces to the *South*. *Bradwardin* [d] in a Book, otherwiſe excellent, tells us that the *Mahometans* adore the *Devil*, becauſe he pretends that the *Sun riſes between the two Horns of that evil Spirit*. But the eighteenth Chapter of the *Koran*, which is cited to prove this, ſpeaks only of two Hills: Beſides, who told him that the *Mahometans* turn themſelves to the *Eaſt*? The Truth is, *Mahomet* in the ſecond Chapter of the *Koran*, bids his Followers more than once, *in what Part of the World ſoever they are, to turn towards Mecca*. From whence it follows, that as they are differently ſituated in reſpect of *Mecca*, they accordingly turn towards the *Eaſt*, *Weſt*, *North*, or *South*. And they chiefly recommend raiſing one's Thoughts to God, which makes an *Arabian* Poet ſay, *O God, you are my Kebla in my Prayers*. And it were to be wiſhed, as *Grelot* takes Notice in his *French* Account of a Voyage to *Conſtantinople*, Page 312. that Chriſtians would imitate the *Mahometans* in the reſpect for Places of Worſhip, the Humility and ſerious Attention to their Prayers, the Silence, Modeſty, inward as well as outward Cleanlineſs, ſo contrary to what we ſee in our Churches.

SECT. XI.

Whether Mahometans *believe that their frequent waſhing of the Body can blot out Sins?*

Several Authors pretend that the Morals of the *Mahometans* are ſo looſe as to think that *frequent waſhing of the Body is enough to remit Sins and Stains of the Soul*. *Bartholomew* of *Edeſſa* [e] is of that Opinion. Rabbi *David Kimchi*, in his Comment on *Iſaiah* [f], applies on that Account to the *Perſians*, (and according to ſome Copies to the *Iſlamites*, that is, to the *Arabians*) a Paſſage of that Prophet, which *Aben Ezra* applies only to the Idolaters about *Paleſtine*. *Polidore Virgil* [g], and *John* of *Spain* [h], repeat the ſame Accuſation, in which they are followed by Dr. *Hyde* in his Notes on the *Turkiſh* Liturgy [i], as *Gabriel Sionita* had committed before the ſame Fault in his Treatiſe *of the Towns and Manners of the Eaſtern People* [k], which is printed after the Geography of *Nubia*. Laſtly, *Du Ryer* in his *French* Tranſlation of the *Koran*, and Monſieur *de St. Olon* [l] the *French* King's Ambaſſador at *Maroc*, ſay expreſly that the *Mahometans often waſh their Heads and Feet, and Hands, and maintain that by ſo doing they are purified from all their Sins*. *Du Ryer* adds their ſaying ſome Prayer, and this is a Proof, that they are not ſo fooliſh, as to believe

[a] In his *Panoplia*.
[b] In his *Chronology*, Pag. 539.
[c] In the *Triumph of the Croſs*, Pag. 23.
[d] *De Cauſa Dei*, 58.
[e] In *Confutat. Hagaren*, Pag. 360.
[f] Chap. 66. Ver. 17.
[g] *De Inventione Rerum*, Lib. 7. Pag. 475.
[h] In his *Sermons*.
[i] Pag. 1.
[k] Chap. 15.
[l] In his *Deſcription of the Kingdom of* Maroc, Chap. 2.

that the washing alone can take away their Sins: This Favour they expect only from God, and therefore after the Ablution, the *Sonna* enjoins the Saying; *O God, cleanse me, and purify my Soul.* Such a Prayer would be useless, if they believed the washing alone would do it. Moreover their Books teach them, that *the washing of their Clothes is like washing the inward Shell; but purifying the Heart, is like washing the Kernel itself, and this purifying the Heart from the Stain of Sin is chiefly to be minded.* This they pray for. No Wonder the Opinion of the *Mahometans* should be misrepresented, since Baptism itself has not escaped the Censure and Scoffs of the *Heathens.*

SECT. XII.

Whether Mahometans *believe that the Devils are Friends of God and of* Mahomet?

" *Philip Guadagnole* [a] proves that the *Koran* is full of Contradictions, by what it " teaches of the Devils. At first, says he, *Mahomet* teaches *that they are Liars,* " *Enemies to Men, and long since delivered up to the eternal Torments of Hell:* He " adds in the Chapter of Poets, that *they are wicked and deceitful*; that *their chief* " *Leader is a declared Enemy to Mankind, and uses his utmost Endeavours to draw* " *us into Hell:* That by Consequence *we ought to resist and oppose him in all Things,* " *and at all Times, and in all Places.* Yet in the Chapter of Devils, he *(Ma-* " *homet)* says, *they have believed the* Koran, *are become faithful Friends to God and* " *Men, shall be saved, and obtain Happiness and Glory.*" *John Andrew Maurus,* who had been a *Mahometan*, reproaches them with the same Contradiction [b]. But this is an unpardonable Fault in the Proselyte; for he should have known that this Chapter is by several *Mussulmen* called the Chapter of *Spirits*; and *Du Rier* owns it, yet was not so candid as to put the Word *Spirit* in the Body of that Chapter. The Fact is thus: *Mahomet* and his Disciples admit three Sorts of created Spirits, (besides the Souls of Men) some called Angels, who are good and confirmed in Grace, others called Devils, who are bad and condemned to eternal Torments in Hell; and a third Sort of Spirits called *Genius's*, some of whom are good and serve God freely, others as freely become bad. There are three different Words which the *Arabians* use to denote those three Sorts of Spirits; *Mahomet* never employs one instead of the other, but those who have translated the *Koran*, generally mistake one for the other: In the Title and Body of that Chapter, the Word by which *Genius's* are peculiarly denoted, is made use of. So this Accusation is only grounded on Ignorance, or a malicious Design.

SECT. XIII.

Whether Mahometans *admit Female Angels?*

Euthymius whom we have so often cited, accuses *Mahomet* of teaching this Opinion, but the good *Grecian* Monk only betrays his own Ignorance. The 37th Chapter of the *Koran* [c] which he cites, says quite the contrary: " The Infidels have

[a] In his *Apology for the Christian Religion*, Pag. 291.
[b] In his *Confusio Sectæ Mehammedanæ.*
[c] Intitled *of Orders*, Ver. 150.

enquired

" enquired whether your Lord has Daughters, as they themſelves have Sons? What " a Queſtion! Have we created female Angels in the Preſence of theſe Unbelievers, " to make them ſay ſuch Things? In Truth they lie whenever they ſay, that " God has a Son, or Children, or any Poſterity: Would God have preferred " Daughters to Sons? How can you utter ſuch Blaſpemies? Will you never think " and conſider that God is alone and without Poſterity? ..... God be praiſed, " he has neither Son nor Daughter, except good People who adore him and " keep his Commandments." All the *Mahometan* Doctors have embraced the ſame Opinion, as appears by the preceding Abſtract of their Faith [a]: And though *Mahomet* and his Followers believe that Angels are not pure Spirits, yet they maintain that their Bodies are thin, formed of " Light and perfectly holy, that they neither " eat, drink, nor ſleep; that they are without Father, Mother, Difference of " Sexes, or any carnal Inclinations ..... who ever ſhould be ſo bold as to admit " in Angels any Difference of Sex, would ſoon be condemned and looked upon as " an Infidel." This is the Doctrine held by *Mahometans*, and all *Euthymius*'s Endeavours to prove, that Angels are pure Spirits, and cannot be of different Sexes, is uſeleſs, at leaſt as to the latter Part, which *Mahometans* own, though they are in an erroneous Opinion as to the firſt.

SECT. XIV.

Whether Mahomet *teaches that the bleſſed Angels can commit Sins?*

Thomas of Jeſus taxes *Mahomet* with this Opinion, but [b] he is likewiſe in a Miſtake. The Angels are always repreſented by him, and in the Abſtract which we have before given of his Religion, as holy, free from Sin, conſtant Attendants on God, ready to put in Execution all his Orders, and never diſobeying his Commands. That pretended Prophet and his Followers have borrowed their Doctrine about Angels from the Chriſtians. They own that from the Beginning of the World, one Angel headed ſeveral others in a Defection from, and Rebellion againſt God; to wit, *Iblis* who was before that called *Azaziel*, and that amongſt others, two other Angels named *Arot* and *Marot* were his Accomplices. " Envy, ſays an *Arabian* " Author, was the firſt Rebellion againſt the ſupreme Being, the firſt Sickneſs or " Depravity of the Soul, at leaſt ſuch is the Opinion of a very learned Doctor of " the *Schafean* Sect, who informs us that Envy is the firſt Crime committed in Hea- " ven againſt God, and proved the Forerunner of Infidelity and Rebellion. *Iblis* " (that is the deſperate, or Devil) envied *Adam* our Father, (to whom God grant " Peace) and refuſed to adore [c] him, as God had ordered all Angels to do, by " which he became unfaithful in three Reſpects: Firſt he deſigned to diminiſh the " Glory of a Prophet [d], which of its own Nature is an Act of Infidelity: Second- " ly, he tacitly condemned God as tyrannical and unwiſe, in ordering him who was " made of Fire, to adore the firſt Man who was made of Earth, now ſaid the " Wretch *Iblis*, ... it is not juſt that the ſuperior Being ſhould honour the in- " ferior: Therefore, *&c.* Thirdly, he oppoſed the general Conſent of the Angels,

[a] Chapter 3d, which ſpeaks of Angels.
[b] *De Converſione Gentil.* Pag. 644.
[c] In the *Arabick* to adore, *is only* to honour or pay Homage. See *Mat.* Chap. 112.
[d] *Adam*, who according to the *Mahometans*, is the firſt Prophet.

" and 'tis an Act of Infidelity to diſſent from thoſe good Spirits. Envy was alſo " the firſt Sin committed by *Adam*'s Children on Earth. *Kabel* and *Habel*[a] offered " Sacrifice to God; the Offerings of *Habel* met with a more favourable Reception; " *Kabel* envied him, and killed him. So Envy occaſioned Infidelity in Heaven, " and Murther on Earth."

Now the Difference is plain betwixt ſaying that the good Angels ſin, and holding that at the Beginning of the World ſome Angels rebelled and ſinned againſt God. No *Mahometan* ever ſaid the firſt; the ſecond is maintained both by *Mahometans* and *Chriſtians*, and it is a Truth which he borrowed from Chriſtian Religion and Scripture. We cannot help putting our Readers in Mind of the Contradictions into which the *Mahometans* often fall: They hold *Adam* for a Prophet; they own that he ſinned, and that by his Sin all Mankind was loſt; and yet they maintain that Prophets either commit no Sins, or not grievous Crimes.

SECT. XV.

Whether the Devils hear?

Robert de Retz, who firſt tranſlated the *Koran* into *Latin*, and whom *Du Ryer* follows in his *French* Tranſlation; made a great Blunder in the Verſion of the 26th Chapter. *Mahomet* proves in that Place, that the Devils could not be Authors of his Book: Firſt, Becauſe their Intent is to pervert the whole World: Secondly, By reaſon of their own Wickedneſs: For ſays he, *They are diſobedient to God, and give no Attention to the Word of God* [b]. Theſe laſt Words are render'd by the two above cited Tranſlators, as if the Devils *had no Ears*. Yet they themſelves had before taxed *Mahomet* with ſaying, that the Devils heard the *Koran* read to them, and that ſome were converted; whereas in Reality the pretended Prophet did not ſay either.

SECT. XVI.

Whether Mahometans *are* Origeniſts?

Origen has been accuſed of teaching, that the Torments of Hell would have an End, and that after ſome limited Time, the Devils and the Wicked were to be ſaved. Some learned Men think this Accuſation unjuſt [c]: Be that as it will, *Mahomet* has been taxed with holding the ſame Error by *Thomas of Jeſus*, and ſeveral other Writers, chiefly by the Author of the ſecond Diſcourſe before-mentioned [d] againſt *Mahomet*. " He boldly [e] maintains, ſays this *Declaimer*, that the Devils them- " ſelves will be ſaved one Day; and in this undoubtedly he followed the Doctrine " of *Origen*: In his new fangled Law, in his *Koran*, we read theſe Words, *A great* " *Number of Devils, having heard theſe Things, were raviſhed with Admiration,* " *highly rejoiced, and thoſe who believed obtained Salvation.* ..... Such a good Opi- " nion of the Devil, his true Son *Mahomet* entertains." But we have already confuted this Objection [f], and taken Notice that this 72d Chapter of the *Koran* does

[a] *Kabel* and *Habel*, that is *Cain* and *Abel*, they ſtrangely disfigure Scripture Names by their Ignorance.
[b] *Remotos ab Obedientiâ, & Dei dicto parum audientes.*
[c] *Reland* cites amongſt others *Pic. Mirandol. & Cælius ſecundus Curio.*
[d] Pag. 337.
[e] *Summâ dicendi Libertate.*
[f] See above in Sect. XII.

not treat of Devils, but of *Genius's*, of whom ſome are faithful, ſome Unbelievers. We own that out of Policy, and to win over to his Party more People, *Mahomet* has of his own ſpecial Favour freed his Diſciples and Followers from eternal Torments. But the very Name of *Iblis*, which is given to the chief of thoſe evil Spirits, and which ſignifies *Deſpair*, ſhews that their Salvation cannot be expected; and he ſays the ſame of all wicked Men who are not of his Sect, as may be ſeen in ſeveral Chapters of the *Koran* [a].

SECT. XVII.

Of Mahomet's *Paradiſe, and his Notions about ſupreme Happineſs.*

Mahomet and his *Muſſulmen* are taxed with propoſing no other Happineſs in Heaven, but ſenſual and carnal. *Thomas of Jeſus* [b], *Richard le Moine* [c], *Peter* Abbot of *Clugny* [d], and every one who ſpeaks of the Paradiſe of *Mahomet*, reproach him; " for admitting corporal Pleaſures as the ſupreme Felicity, like *Cerinthus*: " Luxury, they ſay, is the ſole End and Aim of the *Koran*, and of thoſe who fol- " low it: Inſtead, ſays a third, of repreſenting Heaven, as the happy Society of " Angels and Saints, as the Poſſeſſion of the ſupreme Good which the Eye has not " ſeen, the Ear has not heard, and has not entered into the Heart of Man: He " only propoſes ſuch a Heaven, as Fleſh and Blood, or even the baſeſt of Brutes " could wiſh."

It muſt be owned, that *Mahomet* perceiving his Countrymen were much given to carnal Pleaſures, [e] allowed his Followers the Privilege of having ſeveral Wives, and of being divorced from them; and not content with this Indulgence, he made Heaven itſelf the Seat of ſuch Pleaſures, of which, not only the Primitive Chriſtians were aſhamed [f] even under the Reſtrictions of an honourable Wedlock; but even a Heathen Philoſopher [g] being aſked whether he ſtill uſed conjugal Liberties, anſwered, He had for ſome Years *freed himſelf from the Yoke of that furious and tyrannical Maſter, and was highly pleaſed his Iron-fetters were broke:* Being ſenſible that the Imperfections and Slavery of human Nature is conſpicuous, even in the lawful and moderate Uſe of the Marriage-bed, which is a continual Snare to intice us from the Purſuit of true Wiſdom. *Mahomet* therefore and his Religion ought to be deſpiſed and deteſted upon that ſhameful Account by every wiſe Man.

But we muſt on the other Side with Cardinal *Cuſa* [h] do him the Juſtice to own, that *Mahomet* ſays in his *Koran*, *The Height of Happineſs will conſiſt in ſeeing God Face to Face; that this Pleaſure will be the greateſt, and make us forget all the other Pleaſures of Paradiſe, and amongſt others, thoſe which are common to Men and Beaſts.* Theſe Words are to be found in *Arabick*, amongſt *Pocock*'s miſcellaneous Notes [i], where another Paſſage is cited to the ſame Purpoſe: Therefore it is not true, that the

[a] Chap. 74. Chap. 43. and Chap. 40. of the *Koran*.
[b] In his *Converſ. Gentil.* Lib. 10. Pag. 644.
[c] In his *Refut. Relig. Mahomet*, Pag. 147.
[d] In his *Compend. Mahom.* Pag. 4. before the *Latin* Verſion of the *Koran* by *Rob. de Rets* at his Requeſt
[e] This is atteſted by the moſt impartial Hiſtorians. *Incredibile eſt quo ardore apud eos in venerem uterque ſolvitur Sexus.* Ammian. Marcellin. Lib. 14. Cap. 4.
[f] See *Minut. Fel.* in his *Octav.* Chap. 31. *Caſto Sermone, corpore caſtiore plerique inviolati corporis virginitate perpetuâ fruuntur ..... ut nonnullis rubori ſit etiam pudica Conjunctio.*
[g] *Reland* mentions *Socrates*, but *Cicero*'s Paſſage alludes to the Poet *Sophocles*.
[h] In his *Alcor. Conſut.* Pag. 87.
[i] *Ad Portam* Moſis.

Mahometans

Mahometans propoſe to themſelves no other Pleaſures in Heaven, but what are carnal and ſenſual, as *Herbelot* has judiciouſly obſerved in his *Biblioth. Orient.*

Moreover, we think ourſelves obliged to inform our Readers, that all the *Mahometans* do not admit of carnal Pleaſures in Heaven. "All thoſe ſenſual Deſcriptions of *Mahomet*, ſays a learned Author, [a] are merely allegorical, and looked upon as ſuch by the moſt rational *Mahometans*..... which is ſo true, that having an Occaſion to write to the Ambaſſador of *Maroc* about a delightful Garden, which I compared to that in Paradiſe, he gave me a Reprimand, and anſwered, That Paradiſe could not be compared to any Thing in this World, but was ſuch a Place as the Eye had not ſeen, the Ear had not heard, and the Likeneſs of which never entered into the Thought of Man." *Herbelot* likewiſe tells us, that the Union with God, the Sight of his Glory Face to Face, is the only Thing in which *Mahometans* ſay Paradiſe conſiſts. *The rational Soul*, ſays an *Arabian* Author, cited by *Echellenſis*, [b] *which is endowed with theſe Perfections, Wiſdom, Temperance, Fortitude, and Juſtice, as ſoon as it leaves the Body, which detained it, will find in itſelf an infinite Pleaſure and immenſe Satisfaction, and will become like one of thoſe Angels who are neareſt to God: And as thoſe Virtues are more or leſs perfect, the Soul will more or leſs approach to God, who is the Fountain of all Truth and Perfection....*

Thus *Mahomet*, as well as *Homer* and *Plato*, [c] has found Commentators, who have ſoftened by witty Allegories, the harſh and groſs Expreſſions of their Author. Some *Mahometans* have allowed ſenſual Pleaſures in the loweſt Degree of Happineſs in Heaven, others have excluded them entirely from that bleſſed Manſion. But with Submiſſion to our deceaſed Author [d], ſuch licentious Allegories are not to be uſed, they only raiſe the Paſſions of Youth, without letting us into the Secret; ſo the Evil is certain, and the Remedy hidden and doubtful: And after all, why ſhould ſuch ſhameful Paſſions be made the Subject of theſe Allegories? If it ſhould be alledged, that ſome Places of the *New Teſtament*, and of the *Apocalypſe* in particular, ſeem to give a Sanction to a figurative Repreſentation of heavenly Happineſs, we eaſily anſwer, there is not a Word, not one Idea or Repreſentation, which may offend even an angelical Chaſtity: St. *Paul* ſays expreſsly, [e] that God will deſtroy whatever is ſenſual; and Chriſt himſelf [f] aſſures us, that we ſhall be in Heaven like the Angels. But this Subject of licentious Allegories is excellently treated in a Diſſertation [g] on *Homer*'s *Iliads*, which is one of the beſt Performances in Poetry and Literature.

SECT. XVIII.

Whether Women are to be ſaved according to the Mahometan *Religion.*

Hoornbeck [h] gives us to underſtand that *Women are not to be admitted into Heaven*, but very handſome young Virgins to ſupply the Place of Women: The Author of

[a] *Hyde* in his Notes on the *Turkiſh Liturgy*, Pag. 21.
[b] In his *Synopſ. Propoſit. Sapientiæ Philoſophor. Arabum*, Pag. 75.
[c] *Aul. Gell.* Lib. 18. Cap. 2. See likewiſe *Gronovius* on that Paſſage.
[d] *Reland.*
[e] See 1 *Cor.* Chap. vi. Ver. 13. *Meat is for the Belly, and the Belly for Meat, but God ſhall deſtroy both it and them.* See alſo Chap. 15.
[f] *Mat.* Chap. xxii.
[g] Abbot *Terraſon* is the Author of that Diſſertation.
[h] *Summ. Controverſ.* Pag. 16.

a *Journey to Conſtantinople*, [a] ſo curiouſly written, that *Reland* could never peruſe it without conceiving a longing Deſire of ſeeing that great City: This Author, who muſt have been acquainted with theſe People, ſays that, "The *Mahometans* do not "allow the Women to pray with them in their *Moſques*, nor to be buried in the "ſame Grave; no doubt, ſays he, becauſe 'tis their Belief that *Women ſhall not be* "*with them in Paradiſe*, but that inſtead of them, they ſhall find young Vir-"gins infinitely more beautiful and accompliſhed." This Expreſſion, *Women ſhall not be with them in Paradiſe*, may ſeem equivocal, being ſuſceptible of this Senſe, that though not with the Men, yet they may have there ſome Apartments for themſelves. But *Ricault* [b] is more plain. "The Women, ſays he, are brought up in "Retirement, ſeldom ſee any Men, they have no moral Virtue to keep them "modeſt and chaſte, no Principle of Religion to intice them to good Actions by "the Hopes of future Rewards in another Life, or to fright them from doing Evil "by the Dread of future Puniſhments, they are by Conſequence the lewdeſt Wo-"men in the World."

But *Reland* maintains that *Mahomet* has not been ſo unjuſt as to exclude Women from Heaven. "As I was, ſays he, talking to my Friend *Sikes*, who had often "been conſulted on that Subject both in *Italy* and elſewhere, and wondered ſo ab-"ſurd a Tenet ſhould be laid to their Charge; he told me, that he had long before "taken Notice of three Paſſages of the *Koran*, which decides the Queſtion in Fa-"vour of the Women. The firſt is Chapter xl. *Whoever ſhall believe and do good* "*Works, whether Man or Woman, ſhall enter into Paradiſe.* In the ſame Chapter "the Angels pray that God would open the Gates of *Eden*, prepared for the Faith-"ful, for their Parents, Wives, and Children. *Sikes*'s two other Paſſages are in the "Chapter xiii. and in the xvi. to which may be added the Chapter xlviii. and lvii. "in which it is expreſsly ſaid that the *faithful Men and Women ſhall enter into* "*heavenly Paradiſe.*" *Chardin* [c] likewiſe, who lived many Years amongſt them, frees the *Mahometans* from that Aſperſion, and avers, that they allow Women a Place in Heaven, not with their own Huſbands, who will be provided with more accompliſhed Ladies, but in a ſeparate Place, where they ſhall enjoy perfect Happineſs. The Opinion of ſome, that Women are not admitted into the *Moſques*, is alſo groundleſs: There is a Place allotted for them in their Temples, but where they cannot be ſeen by the Men, to preſerve both the Purity of the Heart, and the Sanctity of the Place of Worſhip [d].

SECT. XIX.

Whether the Mahometans *go to* Mecca, *in order to viſit the Tomb of* Mahomet?

A Crowd of Authors aver, that this is the Deſign of the Pilgrimage of *Mecca*, which all *Mahometans* are indiſpenſably obliged to perform once in their Lives, unleſs prevented by inſurmountable Difficulties. *Grelot* [e] and *Chalcondylas* [f] give a long De-

[a] *Grelot*, Pag. 275.
[b] *Hiſt. of the preſent State of the Ottoman Empire*, Lib. 2. Cap. 21.
[c] *Voyage to Perſia* by *Chardin*. Tom. 4. of the Edit. in 4to.
[d] *Sigiſmond Feyerabendt*, *Hiſtor. Turcic.* Tom. 1. Pag. 87.
[e] *Grelot* in his *Voyage to Conſtantinople*, Pag. 109.
[f] *Laonic. Chalcondylas*, Hiſtor. Lib. 3. Pag. 66, and 67.

ſcription of this pretended Tomb, raiſed by *Kalif Omar* in the middle of the Temple of *Mecca*, and ſuſpended in the Air by the attractive Faculty of a Load-ſtone placed in the Roof, as the famous Statue in the Temple of *Serapis*; *Suidas* [a], a Writer of the twelfth Century; *Polydore Virgil* [b], who pretends alſo that *Mecca* is in *Perſia*, inſtead of *Arabia* near the *Red-ſea*; *Volaterranus* relates, that *Mahomet foretold to his Diſciples, that he ſhould riſe again, and go up into Heaven, which they expected for a conſiderable Time to no Purpoſe, and were forced at laſt by the Stench of his Corpſe to bury it at* Mecca, *to which all* Mahometans *reſort, as* Chriſtians *to* Jeruſalem. *Oſorius* [c], and *Thuanus* [d], otherwiſe excellent Hiſtorians, and *Theodorus Rickius* [e], are all unanimous in the ſame Story. Yet it is undeniably true by the Hiſtory of *Mahomet*, of which we have given an Account in this Volume, that *Mahomet* was buried at *Medina*, that the Pilgrimage to *Mecca*, the going ſeven Times round the *Ca'aba*, the running round the Hills of *Safa* and *Merva*, the throwing ſmall Stones in a certain Manner, and at a ſet Diſtance, were Ceremonies older than *Mahomet*, which the *Arabians* performed even, as they pretend, from the Time of *Iſhmael*. But as we go to *Jeruſalem* to viſit the holy Sepulcher of Chriſt, our Legendaries have fancied the *Mahometans* go to *Mecca* to viſit *Mahomet*'s Tomb.

SECT. XX.

Whether the Koran *confounds the bleſſed* Virgin Mary, *with* Mary *Siſter to* Moſes?

Mahomet is accuſed of this groſs Ignorance in Chronology, by an anonymous Author amongſt the *Saracens* of *Sylburgh* [f], who relates this Form of Abjuration: *I deteſt the Impoſture of* Mahomet, *who pretends that* Jeſus Chriſt *our Lord and God, was born of* Mary, *Siſter to* Moſes *and* Aaron. *Euthymius Zygabenus* [g], *John Andrew Maurus* [h], Cardinal *Cuſa* [i], *Hornbeck* [k], and many others, reproach *Mahomet* with the ſame *Anachroniſm*. This is looked upon as an unanſwerable Argument againſt the Divine Authority of the *Koran*; and it is grounded on a Paſſage in the 19th Chapter of that Book, where *Mahomet* having given an Account of the Birth of St. *John Baptiſt*, and of *Jeſus Chriſt*, much the ſame as we have in St. *Luke*, adds to it ſeveral Circumſtances, and amongſt others, that the Relations of *Mary* met her carrying her Child, and reproached her with it ſaying, O Mary, *this is a ſtrange Thing, O Siſter of* Aaron, *your Father did not command you to do Evil, and your Mother was not a Proſtitute. Mary* upon this made a Sign to the Child to anſwer for her, and he juſtified her fully from that Accuſation: The reſt of the Chapter mentions other Prophets, as *Abraham* and his Poſterity, *Moſes* and his Brother *Aaron*, *Enoch*, *Iſhmael*, &c.

[a] In his *Lexicon* on the Word *Magnetis*.
[b] *De Invention. Rerum.* Lib. 7.
[c] *Oſorius* in the 4th Book of his Hiſtory.
[d] *Thuan.* Hiſt. Lib. 37.
[e] *In Oratione de Gigantibus.*
[f] Pag. 61. and 82.
[g] In his *Panopl. Dogmat.* above cited.
[h] In his *Confuſ. Sect. Mahomet*, Pag. 51.
[i] *Cribrat. Alcor.* Pag. 44.
[k] *Summ. Controv.* Pag. 128.

It muſt be owned, the ſacred Hiſtory mentions no other *Aaron* than the Brother of *Moſes:* But then the Bleſſed Virgin might have a near Relation, ſuch as in thoſe Days were called Brothers of that Name, and the Memory of him reach till the Time of *Mahomet* by Tradition, and be loſt ſince: Might it not be ſaid, as ſome *Mahometans* do [a], that *Mary*, Siſter of *Moſes* and *Aaron* was miraculouſly preſerved to the Time Chriſt, in order to become his Mother. Moreover *Herbelot* [b] relates "that the beſt Interpreters of the *Koran* ſay, that the bleſſed Virgin was of the "Family of *Amram*, Father of *Moſes* and *Aaron* by her Mother's Side, and this "agrees with the Goſpel which atteſts that her Couſin *Elizabeth* was *of the Daugh-*"*ters of Aaron*; that is, of a ſacerdotal Family. They add that her Father "*Amram* was Son of *Mattheus* (or rather [c] *Matthan)* and by Conſequence dif-"ferent from *Amram* Father of *Moſes* and *Aaron*; ſo that in the Opinion of *Muſ-*"*ſulmen*, the ſecond *Amram* is the ſame Perſon whom we call *Joachim*, St. *Anne*'s "Huſband and Father of our bleſſed Lady." This appears evidently from the following Genealogy [d], in which we find two *Amrams* or *Imram*, the one Father of *Mary*, Siſter to *Moſes* and *Aaron*, and the other Father of *Mary*, Mother of Chriſt.

1. *Jeſus*,	15. *Salmon*,	29. *Phaleg*
2. *Mary*,	16. *Abuan*,	30. *Schaleg*,
3. *Imram*,	17. *Imram*,	31. *Arphaxſchad*,
4. *Matthan*,	18. *Daram*,	32. *Sem*,
5. *Philicos*,	19. *Amrou*,	33. *Noach*,
6. *Jehoſca*,	20. *Kâz*,	34. *Lamech*,
7. *Aſa*,	21. *Jehuda*,	35. *Methuſchalah*,
8. *Abia*,	22. *Jacob*,	36. *Idris*,
9. *Reboboam*,	23. *Iſaac*,	37. *Jared*,
10. *Salomon*,	24. *Ibrahim*,	38. *Mahaleil*,
11. *David*,	25. *Azer*,	39. *Kainan*,
12. *Eſche*,	26. *Nachor*,	40. *Enos*,
13. *Oun*,	27. *Serug*,	41. *Seth*,
14. *Zjabaz*,	28. *Argou*,	42. *Adam.*

SECT. XXI.

On two other Anachroniſms *with which* Mahomet *is reproached.*

The firſt is, that in the 29th Chapter of the *Koran*, he ſays expreſly: *We have deſtroyed* Core, Pharaoh *and* Haman; Moſes *preached to them my Commandments, they did deſpiſe them, they were proud, but they did not eſcape the Puniſhment due to their Crimes.* This *Madman*, ſays *Peter Cevaller* [e], *places* Haman *in the Time of* Pharaoh, *which is ſuch a flagrant Proof of his Ignorance,..... as ought to put him and all his beaſtly Followers to an eternal Silence.* Theſe are hard Words which *Cevaller* and his Commentator *Vivaldo* laviſhly beſtow on *Mahomet*; but they are not con-

[a] See *Guadagnolus* in his *Apolog. pro Relig. Chriſt. contra Ahmed.* Pag. 279.
[b] In his *Biblioth. Orient.* Pag. 583.
[c] According to the *Taarich* which *Reland* had ſeen.
[d] This Genealogy is taken Word for Word from the above-mentioned *Taarich.*
[e] In his *Zelus Chriſti contra Saracenos.* Pag. 137.

vincing

vincing Proofs. For how does it appear, that he means here the ſame *Haman* who is mentioned in the Book of *Heſter*? And who can prove that there was not in *Pharaoh*'s Time a Man named *Haman*, who gave him bad Advice, Chap. 66. who *had Orders to build a high Palace, from whence* Pharaoh *might get to a Place where he ſhould convince of Falſhood the God of Moſes*, Chap. 40. who is mentioned alſo in Chap. 28. as a wicked Miniſter and Courtier of the Prince, whoſe Hiſtory he relates much as *Moſes* himſelf does. Add to this, that all the *Mahometans*, all the Commentators and Tranſlators of the *Koran*, have many Traditions about this *Haman*, and repreſent him as *Pharaoh*'s General. After all, *Mahomet* might miſcall this Man, as he gives to *Pharoah* the Name of *Walid*, and to ſeveral other Perſons wrong Names. Such Diſputes are trifling, and decide nothing in Controverſy.

The ſecond *Anachroniſm* is charged upon *Mahomet* by *Herbelot* [a], becauſe he ſays, that the Succeſſor of *Ezras* was *Simeon the Juſt*; *now this is not true*, ſays *Herbelot*, *ſince* St. *Luke informs us, that this* Simeon *received* Jeſus Chriſt *in his Arms* [b] *and bleſſed him.* But this learned Man is likewiſe miſtaken, and did not take Notice that the *Jews* themſelves give us an Account of a *Simeon* who was High Prieſt at the Time of *Alexander the Great.*

SECT. XXII.

Whether Mahomet *denied the Death of Chriſt?*

The Modern *Mahometans* are divided in their Opinion on this Subject, as may be ſeen in *Pocock*'s Obſervations on the Hiſtory of the *Arabians* [c]. But as to *Mahomet* himſelf, though he does not believe that Chriſt was crucified, or put to Death by the *Jews* [d]; yet he plainly aſſerts that Chriſt died, for in the third Chapter of the *Koran* he introduces Chriſt praying thus; *May the Peace of God be upon me on the Day of my Death, as on the Day of my Birth*; to which God anſwers, *O Jeſus, I ſhall make you die, and raiſe you afterwards.* Whatever may be the Sentiments of the modern *Mahometans*, which may be ſeen in *Maracci* [e], they ſwerve from the Doctrine of their Prophet if they deny the Death of Chriſt. Yet *Euthymius* and *Gabriel Sianita*, cited by *Reland*, ſay that *Mahomet* taught that Chriſt was not crucified, and did not die.

SECT. XXIII.

Whether the bleſſed Virgin became pregnant by eating Dates?

Bartholomew of Edeſſa [f] reproaches *Mahomet* with this ridiculous Accuſation; and in Reality the third Chapter of the *Koran* ſays, that *Zachary* often found in the bleſſed Virgin's Oratory or praying Place, ſeveral Sorts of Meat, which ſhe ſaid God ſent her; and in the nineteenth Chapter of the ſame Book, " remember, ſays *Ma-*
" *homet*, what is written of *Mary* . . . . . we ſent to her our Spirit (or our Angel)

[a] In his *Biblioth. Orient.* Pag. 698. and 787.
[b] *Luke*, Chap. ii. Ver. 25.
[c] *Specimen Hiſt. Arabum*, Pag. 179.
[d] See the 4th Chapter of the *Koran.*
[e] In the third Part of his Preliminaries to the *Koran*, Pag. 63, 67.
[f] *Bartholom. Edeſſenus*, Pag. 442. of the *Varia ſacra*, publiſhed by *Stephan. le Moyne.*

" in the Shape of a Man; ſhe was frightened ..... but the Angel ſaid to her, " O *Mary*, I am the Meſſenger of your Lord and your God, who will give you " an active and prudent Son: She anſwered, how ſhall I have a Son without know- " ing any Man? .... the Angel replied, God has ſaid it, the Thing ſhall hap- " pen as I told you, 'tis eaſy to your Lord, and your Son himſelf ſhall be a Proof " of the Almighty Power of God .... Then ſhe conceived, and retired for ſome " Time into a loneſome Place and felt the Labour Pains near a Palm-tree .... But " the Angel ſaid to her, do not afflict yourſelf, ... Shake the Foot of this Palm- " Tree, gather the falling Dates, eat them, drink and waſh your Eyes, *&c.*" Now 'tis probable the above-mentioned [a] *Grecian* Writer took the Meats ſpoke of in the third Chapter for the Dates mentioned in the nineteenth, and after all, neither Paſſage attributes the Pregnancy of the bleſſed Virgin to thoſe Meats or Dates; and though the Impoſtor *Mahomet* has falſified the Hiſtory of *Mary*, yet he conſtantly aſſerts the miraculous Conception and Birth of Chriſt, as the Effect of the Almighty Power of God, and of the Operation of his Spirit, for which Reaſon Chriſt is called by him *the Word of God:* And this is alſo the common Belief of the *Mahometans*. See *Warner* [b], *Hottinger* [c], and *Sike* in his *Goſpel of Childhood* [d].

SECT. XXIV.

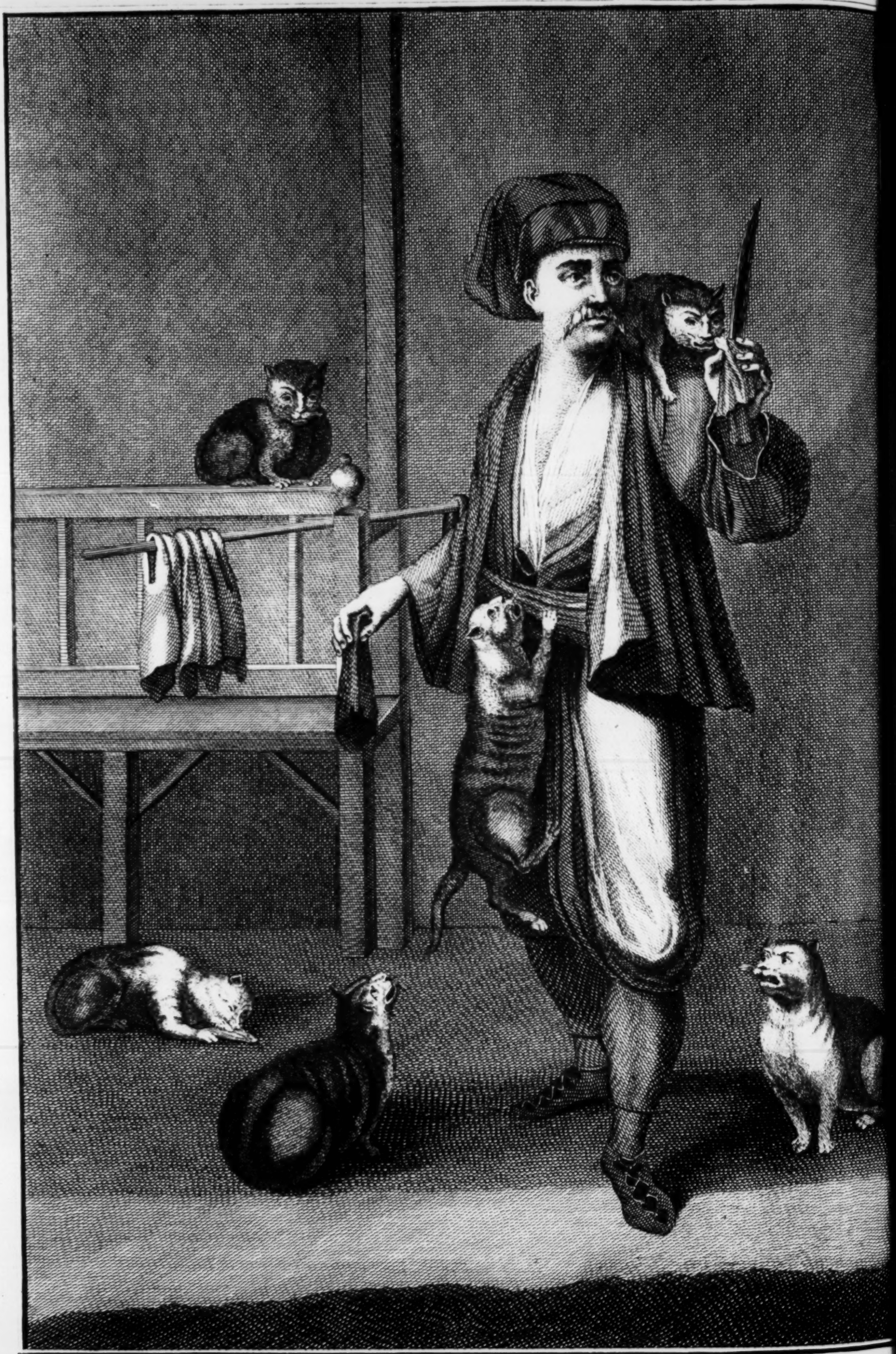
Whether Mahometans *reckon Dogs amongſt the clean Beaſts.*

" *Mahomet*, ſays *Euthymius Zigabenus* [e], abhors only Hogs, and forbids eating " them: But as to Dogs, Wolves, or any other Beaſts, he is not ſo nice, *eat*, " ſays he to his Followers, *what is found upon Earth; for all Things are clean and* " *good.*" *Chalcondylas* [f] and others are of the ſame Opinion.

But this Accuſation is alſo without Foundation. The *Mahometans* abominate Dogs and Hogs, and look upon them as unclean, they are not to touch them, and if they do it, though by chance, they are defiled by it. This is proved by an *Arabick* Manuſcript [g], in which are theſe Words, " Whatever has Life is clean, except a " Dog and a Hog, and what comes from them .... if either of thoſe Animals " drink out of any Cup or Veſſel, it muſt be ſcoured ſeven Times with clean " Sand: Whereas any other defiling is remedied by waſhing it once." Another Manuſcript, which treats of ſeveral Points of the *Mahometan* Theology, decides that *all Skins of Beaſts become clean and may be uſed when they are tanned, except the Skins of Dogs and Hogs.* *Busbequius* [h] likewiſe aſſures us, in the Account of his Embaſſy to the *Porte*, that *a Dog is an unclean Animal* in the Opinion of *Muſſulmen*, and that for this Reaſon *they keep none.* *Chardin* who lived ſo long in *Perſia* [i], is alſo a credible Witneſs of the ſame. A third Manuſcript, wrote in the ſame Language, about *ſacred Rites*, obſerved chiefly in their Churches, relates this ſaying of *Mahomet*, *no Angel comes to any Place where a Dog is.* Indeed ſome few rich

[a] *Barthelom. Edeſſen.*
[b] *Compend. Mohammed. de Chriſto:*
[c] *Hiſtor. Oriental*, Book 1. Chapter 3.
[d] In the Notes, Pag. 16.
[e] *Panopl. Chriſtian.* Pag. 33.
[f] *Laonic. Chalcondylas de Rebus Turc.* Book 3. Pag. 65.
[g] It is in the Library of *Amſterdam: Schaak* lent this and the next mentioned Manuſcript to *Reland.*
[h] *Gulielm. Busbequius*, in his Epiſt. 3. *Legationis Turcicæ*, Pag. 178.
[i] In his *Travels through* Perſia. Tom. 7. Pag. 229. of the Edit. in 12ves.

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B. Duvet sculp. &c.

DGI-GUERDGI ALBANOIS qui porte au Bezesten des Foyes de Mouton pour nourrir les Chats

Men amongſt them keep *hunting Dogs*. But they do not eat Hares, Dogs, Cats, Wolves, or any Animal forbid by the *Moſaical Law*; nor amphibious Creatures, amongſt which they reckon Lobſters, all other Fiſh they eat without Scruple. As to Cats, though they do not eat them, they are very careful to preſerve them; they carry them about in the Streets, in the publick Places, in their Walks, even into their Churches to keep from Rats and Mice the rich Carpets on which they kneel[a].

SECT. XXV.

Whether Mahometans *believe it as a Point of Faith, that they may lawfully break Treaties made by them with thoſe whom they call* Infidels?

Ricault in his *Ottoman Empire*[b] aſſures us, that the *Mahometans* "*do not think themſelves obliged to keep the Treaties or Alliances made with Chriſtians, and have no Regard to Juſtice or Injuſtice, when by breaking them, they can agrandize their Monarchy, and by Conſequence ſpread their Religion*: . . . . They follow, ſays he, the Example of their Prophet, who did the ſame at *Mecca*, when he was forced to raiſe the Siege of it . . . . . He made Peace with the Inhabitants, promiſed to keep it faithfully, but he took it the Summer following, whilſt they truſted to his Word, and had no Suſpicion of his Treachery . . . . . He gave Leave to all his Followers, in the Book *Kitab Hadaia*, to do the ſame . . . . . Breach of Faith was never publickly allowed till *Mahomet* broached that Doctrine."

But *Beſpier*, who publiſhed *Ricault* with Remarks and Amendments, has cleared *Mahomet* from that Imputation: And in Reality the *Koran*[c] ſays expreſly "as to thoſe with whom you ſhall make a Truce, who perform what they have ſtipulated, and protect no one to your Prejudice, do you punctually obſerve, till the Time limited, the Engagements you have entered into with them." The ſame is repeated ſome Verſes after. However we muſt own, that the *Mahometans* hate the Doctrine and the Perſons of thoſe whom they call Infidels; that they are not over ſcrupulous in performing their Treaties with them: But we may alſo juſtly cenſure the Chriſtians, who ſo often unjuſtly infringe the moſt ſolemn Treaties, both with other *Chriſtians*, and with the *Turks*. Witneſs *Uladiſlaus* King of *Hungary* in the fifteenth Century, who having made Peace with *Amurath* Emperor of the *Turks*, and taken an Oath to keep it faithfully, moreover having given a conſecrated Hoſt[d] as a Pledge and Hoſtage for the Peformance of the Treaty, broke it at the Inſtigation of ſome Chriſtian Princes; but was defeated, and loſt both his Kingdom and his Life: And Cardinal *Julian*, who adviſed him to that perfidious Breach, was killed likewiſe[e].

[a] See in the Print, how the *Mahometans* feed their Cats.
[b] In the 22d Chapter of the firſt Book.
[c] Chapter ninth of the *Koran*.
[d] *Reland* cites *Leunclavius Pand.* Hiſtor. *Turcic.* Book 1. Sect. 116. but ſome Authors deny the giving the Hoſt as a Pledge, though all own that *Amurath* asked it, and that *Uladiſlaus* took the moſt ſacred Oaths to perform the Treaty.
[e] He fled into a Wood, and was murthered, as the Author of all the Miſchief. See *Chron. Turc.* Tom. 1. Pag. 519. Edit. *Wech.* 1584.

SECT. XXVI.

Whether the Author of the Koran *contradicts himself with regard to the ſaid* Koran?

Philip Guadagnole in his *Apology for the Chriſtian Religion* [a], *John Andrew Maurus* alſo [b], accuſe *Mahomet* of ſaying that God gave him the *Alcorcan*, and in another Place, that he had before given the *Alforcan* to *Moſes*. But this ſeeming Contradiction is eaſily reconciled by obſerving that the Word *Alforcan* ſignifies *any Book whatever, which gives Rules to diſtinguiſh Good from Evil.* In that Senſe the *Torat* [c] or *Pentateuch*, the Goſpel and the *Koran*, are all three called *Alforcan*: By Conſequence *Mahomet* might well ſay [d] *we have given to* Moſes (an *Alforcan*) *the Book which diſtinguiſhes Good from Evil*; and give the ſame Name to his *Koran* as being in his Opinion the laſt and beſt Rule given by God, to diſtinguiſh Good from Evil.

SECT. XXVII.

Whether Mahomet *has thought that* Pharaoh *under whom* Moſes *had been brought up, was the ſame who was drowned in the* Red-ſea?

Cardinal *Cuſa* [e], and a modern Author of a *French Hiſtory of the* Turkiſh *Religion* [f], tax *Mahomet* with this Chronological Miſtake [g]; but they themſelves are miſtaken by a falſe Tranſlation of the *Koran*, "Are you not that *Moſes* whom I have "brought up in your Infancy?" Whereas it ſhould be, *Are you not that* Moſes *whom we have brought up in our Boſom?* Such figurative Speeches are daily uſed in common Converſation, and by all antient and modern Writers. Thus we may ſay, that we beat the *French* at *Agencourt*, though it happened ſome hundred Years before our Time: Thus the great Lawyer *Paulus* [h] ſays, *We have ſeen the three Horatii Senators at Rome.* Thus *Cicero* [i] comparing the *Greeks* and *Romans* ſays, *We underſtand better the Rules of Morality*, &c. where it is plain he means the *Romans* in general by the Word *we*, in Oppoſition to the *Greeks*.

SECT. XXVIII.

Whether Mahomet *placed* Mecca *in the Country of the* Hammonites?

In the fourteenth Chapter of the *Koran*, *Abraham* begs of God in favour of *Mecca to protect it, to make it a ſafe Place of Refuge for all the World*, &c. So *Du Ryer* and *Reland* tranſlate it. But as the *Arabick* Word which ſignifies *a ſafe Refuge, a privileged Place, is Amin*; the Author of the Verſion of the *Koran* publiſhed in the ſixteenth Century, under the Name of *Robert of Retz*, has ren-

[a] Printed at *Rome* in 1631.
[b] *Confuſ. Sectæ Mahometanæ.*
[c] *Torat* is the Name which the *Arabians* give to the Law of *Moſes*.
[d] See the *Koran*, Chap. 2.
[e] In his *Cribrat. Alcoran*, Pag. 43.
[f] *Michel Baudier*. See his Book, Pag. 499.
[g] See *Exod.* Chap. ii. Ver. 23. by which it appears that the *Pharaoh* who brought up *Moſes* was dead.
[h] Lib. 3. *De Petitione hæred.*
[i] *Tuſcul.* Lib. 1. Cap. 1. *nam Mores & Inſtituta vitæ . . . . nos & melius tuemur & lautius.*

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dered that Word *Anan* or *Ammon*; which the Writer of Remarks on that Verſion has miſtaken for the *Country of the Hammonites*, and reproaches *Mahomet* with groſs Ignorance of Geography: As if *Mahomet* could poſſibly miſtake the Place of his Birth, where he had lived ſo long, which he had conquered, from whence he had made ſo many Incurſions againſt his Neighbours, and where he had publiſhed this very Chapter of his *Koran*, for any other Country: What Man of Senſe can believe ſuch an Abſurdity?

We muſt conclude from this, that *Amin* does not mean the Country of the *Hammonites*, but a ſure Place of Refuge for all Sorts of Creatures: 'Tis forbid under pain of Death, to kill any Beaſt, either by hunting or otherwiſe, even a Worm or Piſmire; fiſhing is allowed, but amphibious Creatures, ſuch as lay their Eggs on Shore, as Geeſe, Swans, *&c.* are not to be moleſted, or ſhot at under Pretence that they live in Water. The whole Territory of *Mecca* enjoys this Privilege twelve *Engliſh* Miles to the *North*, twenty-eight to the *Eaſt*, thirty-ſix to the *South*, and about forty towards the *Red-ſea*. And in order to render this privileged Place more venerable, all *Chriſtians*, *Heathens*, or others, whom ſoever they look upon as *Infidels*, are not allowed to ſet their Foot on this Ground, which they pretend *Abraham* deſigned to be an *Aſylum* only for *Muſſulmen*.

SECT. XXIX.

Whether Mahomet *contradicts himſelf in his* Koran, *by ſaying ſometimes that he could read, and ſometimes that he could not?*

Mahomet, either out of an affected Humility, or to cheat his Followers, repreſents himſelf in moſt Places as an Idiot who could not read. Yet in the forty-ſeventh Chapter, the above-mentioned Verſion of *Robert of Retz* introduces God as ſaying to *Mahomet*, *God knows what you do, and what you read*: And the ſaid Writer of Remarks upbraids *Mahomet* with this Contradiction; *This is the Man*, ſays he, *who pretends throughout his* Koran *that he cannot read, and knows not the Letters*. But the whole is a Miſtake of the Verſion, and of the Annotator; for in the Original *Arabick*, God does not ſpeak to *Mahomet*, but the pretended Prophet ſpeaks to other Men, and repeats to them what he had ſo often ſaid: *God knows all your Affairs, and all which you do, whether you employ yourſelf, or take your Reſt.* No mention of reading, Who can truſt to Tranſlators?

SECT. XXX.

Whether Mahomet *has ſaid in ſome Places, that he led Men in the Way of Salvation, and at other Times that he did not know whether he and his Diſciples were in it themſelves?*

Savanorole [a] ſays, "That *Mahomet* contradicts himſelf groſly, when he declares "that *he knows not whether he and his are in the Way to Salvation*, and that *no* "*Man in the World can underſtand the Koran* . . . .". The Author of the fourth

[a] In his Commentaries on the Sect of *Mahomet*.

Diſcourſe

Diſcourſe prefixed to the *Koran* [a], Cardinal *Cuſa* [b], and the Annotator on *Robert of Retz*'s Verſion, are unanimous in the ſame Accuſation; and upbraid *Mahomet* with Self-contradiction, Madneſs, even Blaſphemy, upon this Account; they cite for Proof, the third and forty-ſixth Chapters, but they miſtake the Senſe of both Places. In the third Chapter *Mahomet* ſays, "There is but one living and eternal "God. He ſent you the Book which contains Truth, and confirms the former "Scriptures .... The *Old Teſtament* and the Goſpel ..... but to you he has ſent "the *Koran*, which diſtinguiſhes Good from Evil; thoſe who will not believe the "Law of God, ſhall be ſeverely puniſhed for it .... God .... has ſent you this "Book, the Precepts of which are moſt neceſſary; they are the ground Work "and Origin of the Law, of equal Purity, and without Contradiction: Thoſe "who are inclined to ſwerve from Truth, fall into ſeditious and curious Deſires, "and would know the true Explication of the *Koran*, which God only is Maſter "of. But thoſe who are truly wiſe, ſay we believe in God, all Things proceed "from his divine Wiſdom." Again, in the forty-ſixth Chapter it is written, as *Reland* tranſlates it, "As for my Part, I know not what is to happen either to you "or to me: I only follow what God has revealed to me." Moreover, *Mahomet* ſaith in ſeveral Places of the *Koran*, that it is *a plain Book which brings to Light hidden Secrets, leads Men in the right Way, and brings Salvation to all thoſe who follow his Ordinances.* From all which it evidently follows, that *Mahomet* only owned that he could not foretel what was to happen, and that the *Koran* contained many deep Myſteries known to God only; which too curious and inquiſitive Readers endeavoured to fathom, but to no Purpoſe, or rather to their own Perdition.

SECT. XXXI.

Whether the Koran *mentions an immortal God and Creator?*

Bartholomew of Edeſſa [c] is ſo impudent as to pretend that *he has read the whole* Koran *and all the Books of that Sect*, and yet inſults *Mahomet* in theſe Words: *I have not found in thy* Koran *the Name of the Creator, nor that of a rational and immortal God, only the Morning Star, which was the Divinity of the antient Arabians.* Yet every Page of that Book contains glorious Deſcriptions of the moſt eſſential Perfections of the Godhead, borrowed from our holy Scriptures. He juſtly blames *Mahomet* for ſwearing by the Morning Star. But the reſt is downright Calumny.

SECT. XXXII.

Whether Mahometans *are allowed by their Religion to keep as many Wives as they can maintain?*

Olerius [d], *Peter Gregory* of *Thoulouſe* [e], and many others, reproach the *Mahometans* with it: *Bayle* [f] and a modern Author [g] ſay the Number is limited; and the

[a] In the Edition publiſhed at *Zurich* by *Bibliander*, Pag. 356.
[b] *In Cribratione Alcorani*, Lib. 4. Chap. 2.
[c] See *Le Moyne* in his *Varia Sacra*, Pag. 324.
[d] In his *Itinerary*.
[e] In his *Syntagma Juris*, Lib. 9. Chap. 2. Sect. 22.
[f] In his *Diction. Hiſt. & Crit.* Article *Mahomet*.
[g] *Septem Caſtrenſis* in his Work *de Moribus Turc.* Pag. 24.

laſt mentioned Writer fixes it to a Dozen. The Truth is, the *Koran* ſays expreſsly [a], *receive in Marriage ſuch Women as you like, two Wives, three Wives, or four at moſt, if you think you cannot maintain them equally, marry one only.* The *Jews*, who think Polygamy no Sin, do the ſame; when they live amongſt Chriſtians or other People who allow but one Wife, they marry but one, and have recourſe to other Ways of ſatisfying their Paſſions. This is alſo practiſed by *Mahometans* in their own Country; moſt of them have but one Wife, but they buy Slaves whom they uſe as they pleaſe, and who are not ſo chargeable to them as Wives; who muſt have a ſuitable Maintenance, certain Honours and Regards paid them, and the Marriage-contract complied with, which is not the Caſe of the Slaves.

Mahomet indeed ſeems by his Example to have authoriſed unlimited Polygamy; he had, as ſome ſay, ſeventeen Wives, or twenty-one according to others; the leaſt Account gives him fourteen, though not all living together; but the *Mahometans* pretend this was a peculiar Privilege granted to their Prophet, for the Propagation of the Doctrine he received from Heaven, and accordingly every Tribe out of which he took a Wife embraced his Party, and promoted his Intereſt. Yet he would now and then play the Hypocrite, as *Reland* obſerves: He was on the Point of taking a new Wife, but her Father aſſuring him that *ſhe had never been ſick: How then ſaid the Impoſtor, can I believe ſhe is, or can be agreeable to God, ſince ſhe never felt any Pain?* This Moderation raiſed their Reſpect toward him.

But ſince we are mentioning *Mahomet*'s Wives, it may be agreeable to our Readers to mention the ſix firſt which he married, in order to clear up a Paſſage of *Sylburgh*, which is very obſcure, if not intirely corrupted. The firſt was the famous Widow *Chadiſja*, who took him as a Servant when he was twenty-four Years old, ſent him into *Syria* about her Trade, and married him a Year after: This Woman was the firſt of his Proſelytes, when being forty Years old, and being grown rich, he left off Commerce, and commenced Prophet. The ſecond was *Sawda*, of whom we have no particular Account. The third *Aiſcha*, Daughter of the famous *Abubeker*, one of his firſt Diſciples. *Mahomet* married her when ſhe was but ſix Years of Age; but as Hiſtorians relate, bedded her only three Years after. The fourth *Chafsa*, *Omar*'s Daughter. The fifth *Om*, *Selma*'s Daughter. The ſixth *Zaineb*, or *Zenobia*, all which had been married before, except the third.

Now the Paſſage of *Sylburgh* is in his *Saracenica*, and contains an antient Form of Abjuration pronounced by thoſe who renounced *Mahometiſm* to embrace Chriſtianity. *I anathematize and deteſt with all my Heart Zadoza*, (it ſhould be *Chadiſja) and Aize, (Aiſcha* Daughter of *Abubeker) and Zaineb and Omceltheim, (Om* Daughter of *Selma) the firſt and moſt execrable Wives of the falſe Prophets.* Such Abjurations were required, becauſe thoſe Wives and their Tribes had highly advanced the Power of *Mahomet*, and the Propagation of his erroneous Doctrine.

After this ſhort Digreſſion we return to our Subject, the Polygamy of the *Mahometans*: *Ricault* [b] repreſents theſe Wives as having no Education, Religion, or Modeſty. On the contrary, *Bellon* [c] aſſures us the Union and good Harmony of all theſe Wives and Concubines, free or Slaves, Favourites or not, are ſurprizing: *Wonderful!* ſays he, *Envy and Quarrels are baniſhed from* Turkiſh *Families.*

[a] Chap. 4.
[b] See the foregoing Sect. 18.
[c] In his *Obſervation*, Lib. 3. Chap. 8. and 16.

As this might indeed ſeem ſtrange, and not to be credited upon his bare Word; he alledges ſeveral Reaſons for it. The firſt is, That Antiquity and Diſtinction of Families are not regarded amongſt the *Turks:* If a Man ſhould marry firſt a Duke's Daughter, and afterwards the Daughter of a common Tradeſman, both Women are equally treated; both have the ſame Regard paid them in the Houſe of their common Huſband. Both in Men and Women nothing is conſidered but their perſonal Merit. *All the Women in the Seraglio,* ſays a late Author, *are Slaves, and therefore all the Ottoman Princes are the Children of Slaves.* The ſame happens in *Perſia*; The *Sophi* does not make any Marriage-contract with the Woman whom he takes to himſelf, he makes choice of what Woman he likes beſt, and like the *Grand Seignior* has a Seraglio, which is increaſed, or thinned, as he pleaſes. The Antiquity of this Cuſtom in the *Eaſt* is evident from the Book of *Heſter*, in which we find that even the chief of thoſe Women, whom they called Queen, and who wore the Crown might be depoſed, and another taken in her Stead, without any regard to Country, Family, or Religion, as *Heſter* was. No Wonder then that Women ſubmit quietly and peaceably to ſo antient and ſo well ſettled a Cuſtom. This is the firſt Reaſon given by *Bellon.*

The ſecond is, That both the Wives and Slaves are the Men's own Property, purchaſed with their own Money: The more Daughters a Man has in *Turky*, the richer he is, if they are handſome; he need not trouble himſelf to provide Portions for them, on the contrary he receives rich Preſents for parting with them. This makes the Wives more ſubmiſſive, and not try for Maſtery, and often get the better.

A third Reaſon is, That they have nothing to do but to pleaſe their Huſbands, bring up the Children, and live peaceably together: The Management of the Houſhold, all Money Matters, the Care of providing all Neceſſaries belongs only to the Husband; the Women make no Viſits abroad, and by Conſequence are not expoſed to that great Incendiary of all Family Diſputes, the Backbiting and idle Stories of their Neighbours; ſo different are in all Reſpects the *Mahometan* Cuſtoms from ours [a]!

SECT. XXXIII.

Whether the Mahometans *waſh their Faces without proper Precautions?*

Bartholomew of *Edeſſa* pretends that the *Mahometans* perform five Times a Day the Ablution mentioned above in the eighth Chapter of the *Mahometan*'s *Catechiſm*, and that immediately after each Time, with the ſame Finger they waſh their Mouth and Face. This is a ſenſeleſs Calumny; like other Nations they comply with that animal Function, but when 'tis neceſſary, and then they carefully waſh their Hands from all Filth. As to their Faces, they only waſh them before they go to Prayers, publick or private.

[a] See the two Prints repreſenting an *Agar*, and the *Grand Seignior* as born from them; to ſhew that the *Turks* are not diſpleaſed at being called *Agarenians.*

SECT. XXXIV.

Whether Moſes *is a Reprobate according to the* Mahometans ?

This is ſaid by two *Grecian* Controvertiſts [a], who pretend that *Mahomet in his* Koran *placed* Moſes *amongſt the Damned*: But whoever has the leaſt Knowledge of the *Koran*, and has read any Part of it, muſt know that he is mentioned there with great Reſpect; and the *Mahometans* look upon him as the greateſt of Prophets, next to *Jeſus* and *Mahomet*. See in the foregoing Abſtract the Article concerning thoſe *whom God has ſent*.

SECT. XXXV.

Whether the Mahometans *own only three Prophets*, Moſes, Chriſt, *and* Mahomet ?

Volaterranus [b] maintains the *Mahometans* own no other Prophet, whereas they are rather to blame for admitting ſo many thouſands as may be ſeen in the ſaid Abſtract concerning thoſe *whom God ſent*. They likewiſe mention in particular ſix Legiſlators, *Adam*, *Noe*, *Abraham*, *Moſes*, *Chriſt*, *Mahomet*.

SECT. XXXVI.

Whether according to Mahomet *Man was made of a Leech?*

Mahomet in the xcvi Chapter of the *Koran* ſays, that God made Man *of ſome Blood congealed*; ſo the *French* Verſion of *Du Rier*, printed in *Holland* in the Years 1649, and 1733, renders the *Arabick* Word, which with a ſmall change ſignifies alſo *Semen genitale* and a Leech. But *Euthymius Zigabenus*, not being acquainted with that Language, has accuſed *Mahomet* of ſaying that God made the firſt Man of a Leech. The ſame Ignorance has betrayed others [c] to ſay, that according to *Mahomet*, " A wild Cock and ſome *Gondies* taught *Solomon* all the Wiſdom he was " Maſter of." Whereas the *Arabick* Word ſignifies Spirits: Yet ſo that *Solomon* ſtill is ſaid, in the 27th Chapter of the *Koran*, to have received his ſuperior Knowledge from God. Though it muſt be owned that ſame Chapter contains many ſenſeleſs and abſurd Notions.

SECT. XXXVII.

Whether Mahomet *denied the Immortality of the Soul?*

Polydore Virgil [d] taxes the *Mahometans* with believing that *the Souls do not ſubſiſt after Death*. But the *Koran* expreſsly teaches in many Places that the Juſt and the Wicked *ſhall live for ever*; the firſt in Heaven, where they ſhall ſee and love God,

[a] *Euthymius Zygabenus* and an anonymous Author, who wrote *Mahomet*'s Life in *Sylburgh*'s *Saracen.* Pag. 60.
[b] In his Refutation of *Mahometiſm* at the End of the *Koran* publiſhed by *Bibliander* in the Year 1550.
[c] See *Evodius* in the Acts of the 42 Martyrs, Vol. 6. of *Acta Sanctor.*
[d] *De Inventione rerum*, Lib. 7. Chap. 8.

with the utmoſt Joy and Content, which Diſpoſitions belong only to the Soul, which by Conſequence does not die: The Wicked on the contrary ſhall be tormented in Hell-fire [a] without Intermiſſion. See the 6th Chapter of the *Mahometan*'s *Catechiſm.* However *Polydore* might have heard, that they believe Souls cannot ſubſiſt without Bodies: Whichin Reality is their Opinion, but they at the ſame Time teach that after the *Examination of the Grave,* our Souls are received into other Bodies, and kept there till the Day of the Reſurrection, when they are to be re-united to their own Bodies: This Opinion, though falſe, is not ſo abſurd as that of the *Socinians* [b], who pretend the Souls are in a State of Sleep and Inaction; as if the Soul, which gives Life to the Body, could not think without it.

SECT. XXXVIII.

Whether Mahomet *teaches that whoever kills his Enemy, or is killed by him, is undoubtedly ſaved?*

Conſtantin Porphyrogenet, a learned Emperor in the tenth Century, tells us in a Book [c] publiſhed by *Meurſius* above a hundred Years ago, that *Mahomet opens the Gate of Heaven to every one of his Followers who ſhall have killed his Enemy, or been killed by him: Anaſtaſius* [d] in the ninth Century ſays the ſame, and the *Chronicle of Theophanes,* who lived in the eighth, contains the ſame Accuſation. The Truth is, *Mahomet,* being attacked by the inhabitants of *Mecca,* who would have deſtroyed him and his Religion, exhorted his Diſciples to defend themſelves, *to kill them wherever they found them*; and promiſed them that, if they fell *in the Way of God* [e] as Martyrs for his Unity, they ſhould infallibly enter into Heaven. But he never allowed them to fight and quarrel amongſt themſelves: Accordingly we find by *Bellon* [f] and *Chardin* [g], that they live friendly and peaceably together, and have moral Precepts about forgiving Injuries, though no Ways to be compared to the Commands which we find in the *New Teſtament* [h].

SECT. XXXIX.

Whether Mahomet *had brought up a Pigeon, to come to his Ear, when in Fits of the Falling-ſickneſs?*

The learned Mr. *Ockley,* Profeſſor at *Cambridge,* in his *Inſtruction to the Oriental Languages,* Remarks, that even the incomparable *Grotius,* in his excellent Work *on the Truth of Chriſtian Religion,* Book the 6th, which is wholly againſt *Mahometiſm,* relates that *Mahomet* had taught a Pigeon to come to his Ear, in order to perſuade his Followers that he was divinely inſpired: Yet this Story is not mentioned in any *Arabian* Author, who certainly would not have omitted a Fact ſo much to the Credit of their Prophet. The laborious *Pocock,* who tranſlated the above-

[a] See *Herbelot* in the Article *Gehennem.*
[b] See *Volkelius,* Pag. 501. Edit. Racov. *De Invocat. Sanctor.*
[c] *De Adminiſtratione Imperii,* Cap. 14.
[d] *Hiſtor. Eccleſiaſt.* Pag. 104.
[e] The Way of God, is the Battle againſt the Inhabitants of *Mecca.*
[f] *Obſervat. Rerum Memorabil.* in *Græc. Aſia & Ægypto,* &c. Lib. 3. Cap. 18.
[g] Tom. 8. Pag. 204. Edit. of 1711.
[h] *Mat.* Chap. v. Ver. 44. *Epheſ.* Chap. v. *&c.*

mentioned

mentioned Work of *Grotius* into *Arabick*, has omitted that Fable: And in *his Eſſay on the Arabian Hiſtory*, he tells us, that being in Company with *Grotius*, he enquired of him, *whether he had found that Story in any* Arabick *Author, or only in the Writings of ſome Chriſtian Controvertiſts? Grotius* ingeniouſly owned, *that he had not read any Thing like it in* Arabian *Authors, but had taken it upon Truſt from Chriſtians.* From all which, *Reland* concludes this is only a Fiction to be rejected: So true is this Obſervation of *Maracci* [a], "If I was to write the Hiſtory of *Ma-*
"*homet* by the Memoirs furniſhed by Chriſtians, I ſhould deſervedly be laughed at
"by the *Mahometans.* For their Accounts are ſo widely different from ours, that
"no one could imagine they are of the ſame Perſon; ſo I ſhall omit, or only ſlight-
"ly touch what our Authors mention, and ſtick to what his own Diſciples relate:
"Not out of Regard to their Veracity, or as giving any great Credit to them, as
"to the Hiſtory; but becauſe our Deſign is to convert them if poſſible, to the
"Chriſtian Religion, which is more eaſily and glorioufly performed, by uſing their
"own Arms, and turning them againſt themſelves. Add to this, that moſt of the
"Chriſtian Authors in handling that Subject, have related ſuch ridiculous and ill-
"grounded Stories about *Mahomet*, which make his Followers laugh, and take
"Occaſion from thoſe childiſh and unheard of Relations to remain obſtinate in
"their *Superſtition.*"

SECT. XL.

Whether the Mahometans *believe a Plurality of Worlds?*

Notwithſtanding the above cited wiſe Obſervation of *Maracci*, that learned Author taxes [b] *Mahomet* with teaching a *Plurality of Worlds*, becauſe he gives to God the Name of *Lord of the Worlds: Which*, ſays he, *is the erroneous Opinion of the* Manicheans, *of* Democritus, *of* Metrodorus, *and ſome other antient Philoſophers.* And in another Place [c] he accuſes him *of multiplying* Eaſts *and* Weſts, *which*, ſays he, *is an abſurd Notion derived from the falſe Opinion of the Plurality of Worlds.*

But this Expreſſion of *Mahomet* is only a peculiar Way of Speech uſed by the *Jews* and other Eaſtern Nations, to ſignify the various Kinds of Creatures. When they call God the *Creator of Worlds*, they only mean a World of Angels, a World of Bodies, a World of Men: The *Samaritans* uſe alſo the ſame Expreſſions, as *Reland* has learnedly demonſtrated it, in another of his Works. [d] This is farther proved by an *Arabian* Manuſcript, which is a Comment on the *Manual of Borhaneddin*, and vouches that one may reaſonably diſtinguiſh *a World of Angels, a World of Men, a World of Genius's. Maracci* himſelf tells us, that *Saïd Almoſaieb, a Mahometan Author*, ſaid *there are ſix hundred Worlds in the Sea, and four hundred in the Earth*; which ſhews he meant only various Kinds of Creatures: Moreover, the beſt Verſions of the *Koran* into Oriental Languages, ſuch as that in the *Malyan Tongue*, and that of the Iſland *Java*, tranſlate the ſaid Paſſages, as *Maracci* has alſo been forced to do very often, thus *Praiſe be to God, who is the Lord of all the World*, or *the Maſter of the whole Univerſe.*

[a] In his Preface to the *Life of Mahomet*, Pag. 9.
[b] In his Preface to the Refutation of the *Koran*, Pag. 76.
[c] The ſame in the ſame Work, Pag. 121.
[d] See his *Diſſertat. Miſcellan.* Tom. 2. Diſſ. 7. 13.

SECT. XLI.

Whether Mahomet *borrowed the Circumciſion from the* Jews *of his own Times?*

Theophanes in his Chronicle, and *Anaſtaſius* who copies him in his *Eccleſiaſtical Hiſtory*, relate that the *Jews* fancied *Mahomet* was the *Meſſiah*, ſome of their Chiefs embraced his Religion, but ſeeing him eat the Fleſh of a Camel, they conceived ſuch a Deteſtation of it, that they returned to *Judaiſm:* And ſays *Theophanes*, *thoſe* Jews *taught us that* Mahomet *followed ſeveral Cuſtoms of the* Moſaical Law; *as the Circumciſion and other Ceremonies.* But *Origen*[a] aſſures us, that *the* Iſhmaelites *who inhabit that Country* (Arabia near which he lived) *were circumciſed at the Age of thirteen.* St. *Jerome* likewiſe, in his Comment on the tenth Chapter of *Jeremiah*, ſays, *Moſt of the Nations about* Paleſtine *were circumciſed, chiefly the* Egyptians, Idumæans, Ammonites, Moabites, *and all the* Saracenes *who dwell in the Deſerts.* The learned *Lewin Warner* wrote a Manuſcript on the *Cuſtoms and Manners of the* Arabians *before Mahometiſm*, which has been ſtoln from the publick Library of *Leyden:* This Book might be of great Uſe in clearing up the Antiquity of ſeveral Rites obſerved by *Mahometans*, which are thought to be inſtituted by their Prophet, though they are of a much earlier Date: But ſince it is loſt, our Readers we hope will be pleaſed with what *Spanheim*[b] copied out of it in his *Introduction to the Hiſtory of the New Teſtament*, as to what belongs to the ſeventh Age.

Having conſulted the ſaid Manuſcript, he there found, 1°. that the wiſeſt amongſt the *Arabians*, and in particular the *Koraiſhites*, (who called themſelves the People of God, as being different from other Nations, and always near the Temple of *Mecca)* adored one only God, held Idols in Deteſtation, did not eat of the Sacrifices offered to them, and often uſed this Expreſſion; *Shall I have but one God, or pay my Adoration to a thouſand Gods?* 2°. That they had uſed Circumciſion ever ſince the Time of *Iſhmael.* 3°. That many of them believed the raiſing of the Dead, and a Day of Judgment, in witneſs whereof they tied a Camel to the Tombs of thoſe they had buried, without giving it any Victuals or Drink; to ſignify that the deceaſed ſhould riſe again, and ride on a Camel, as the *Arabians* did. 4°. That they earneſtly recommended Alms and Works of Charity. 5°. That they often prayed, and conſtantly turned their Faces toward the Temple of *Mecca.* 6°. That they punctually performed the Pilgrimage of *Mecca*, as they ſtill do. 7°. That they believed the Devils had been changed into Serpents[c] and called the Devil the Serpent, which Name, if we miſtake not, is alſo given him in the *Koran.* 8°. That the moſt religious amongſt them drank no Wine. 9°. That their chief Sacrifice was the firſt born of a Camel. 10°. That they valued moſt the green Colour: The white being appropriated to God, whom they called white Face, and the King named a *white Porringer.* 11°. That they were very religious in keeping their Oaths[d].

[a] In his *Philocalia*, Chap. 23.
[b] *Frederick Spanheim* died at *Leyden*, at the Beginning of this Century. He was Profeſſor of Divinity and of Eccleſiaſtical Hiſtory, and Library-keeper of that Academy.
[c] They might know by Tradition the Means uſed by the Devil to tempt our firſt Parents.
[d] The Liſt of Manuſcripts uſed by *Reland*, we omit as unneceſſary.

A DISSER-

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DISSERTATION

On ſome Precepts, Duties, and ſeveral Cuſtoms, directly or indirectly authoriſed by the Koran.

THE foregoing Diſſertations are chiefly concerning the Grounds of *Mahometiſm*. We now enter upon the Manners and Cuſtoms in the civil Life, which flow from, or have ſome Relation to that Religion. We muſt take Notice that the *Koran* contains ſome *Negative* Precepts concerning ſuch Things which become evil or ſcandalous only by the Abuſe of them. Such as the forbidding Wine, and other intoxicating Liquors, which ſeems enforced in ſeveral Paſſages of the *Koran*, for Inſtance in the ſecond Chapter, where *Mahomet* ſays expreſly, *that the Sin* [b] *committed by drinking Wine, is much greater, than the Advantage reaped from the Uſe of it*; and in the fifth Chapter he reckons Wine amongſt the *Abominations which are the Works of Satan.* Some have pretended that the Exceſs only is forbid, but the general Opinion is, that it is not lawful [c] to drink any of thoſe Liquors, and that whoever does it, though never ſo little, commits a Sin. Thoſe who have performed the Pilgrimage of *Mecca*, are the moſt ſcrupulous in this Point, and will neither drink any Wine, nor make it, buy or ſell it, or what is neceſſary to make it, in order to live by the Profits of ſuch a Traffick. Yet all the *Mahometans* are not ſo exact in obſerving this Law; and when reproached with the Breach of it by Chriſtians, they uſe Recriminations, and upbraid us with our Violation of the Goſpel Precepts.

Some *Muſſulmen* have doubted whether Coffee is not comprehended under the general Denomination of intoxicating Liquors: Becauſe they ſay, it diſturbs the Imagination of thoſe who uſe it. Be that as it will, Coffee, though now univerſally allowed in *Mahometan* Countries, has been heretofore forbid, and is now a mere Toleration, not a religious Permiſſion; which nevertheleſs very few abſtain from. But the ſcrupulous *Mahometans*, whom a judicious Traveller [d] repreſents as proud Men and full of Contempt for others, (as are moſt Bigots of all Religions) are ſtill more averſe from Tobacco, both becauſe it has the ſame Effect as Wine and Brandy, and much more upon Account of a pretended Prophecy of *Mahomet*, that " in the latter " Days ſome ſhall call themſelves *Muſſulmen* (*Moſlems*, that is *Faithful*) without " being really ſuch, who will ſuck in through a Pipe, and blow out the Smoke of " a Plant called *Tobacco*." This Qualification of *falſe Brethren* could not but render

[a] The firſt Part of this Diſſertation is extracted out of *Sale*'s Preliminary Diſcourſe, which contains many curious Obſervations.

[b] See the *Latin* Tranſlation of the *Koran* by *Maracci*, and that into *Engliſh* by *Sale*.

[c] See *Chardin*, Tom. 4. Pag. 148. of the 4to. Edit. in 1735. *Thevenot* ſays the *Turks* think it a Sin to wear Clothes ſpotted with Wine.

[d] *Ricault* in the 25th Chapter of the ſecond Book of his *State of the Ottoman Empire*.

Tobacco odious to ſcrupulous People; yet the conſtant Practice is for Coffee and Tobacco, without which no Treat is thought completely polite in the *Eaſt*, and the *Perſians* in particular ſay that Tobacco is to Coffee, as Salt to Meat.

The ſame *Rigoriſts* condemn alſo the Uſe of *Opium*, or *Heng*, [a] or *Treacle*, though nothing is more common. But as we have obſerved before [b] Policy as well as Religion, might induce *Mahomet* to forbid whatever may occaſion Drunkenneſs, or diſturb the Brain: The *Koran* does not mention *Tobacco*, or *Opium* [c], or *Heng*, but as they produce the ſame Effects as Wine, are apt to cauſe Quarrels, neglect of their Duty, ſeveral Irregularities, and ſhameful Diſorders; all theſe Reaſons prove the Neceſſity of abſtaining from all ſuch Liquors or Drugs. Upon the ſame Account the *Jews* (from whom, and from the antient *Arabians*, the *Magi* and the *Chriſtians*, *Mahomet* has borrowed many of his religious Precepts) did not allow the Prieſts to drink Wine when they were to officiate in their Turn. Not to mention the *Nazarenes*, the *Rechabites*, or even ſome Chriſtians in the firſt Ages, who condemned the Uſe of Wine as ſinful.

The ſecond and fifth Chapters of the *Koran* forbid alſo Games of Hazard, under the general Denomination of *Al Maiſair*, which ſtrictly means the Art of *Divination by Arrows*. *Herbelot* in the Article *Acdah*, Sale *in his Preliminary Diſcourſe*, Pag. 124, and 126. and *Pocock* in his *Specimen, Hiſt. Arab.* Pag. 324. give an Account of this Cuſtom; but not to our preſent Purpoſe ſince it was aboliſhed by *Mahomet*. We muſt only take Notice that this Kind of Witchcraft is very like *Rhabdomancy*, that is the Art of Divination by Rods, and is mentioned in the Prophecy of *Ezekiel* [d], which is an evident Proof that both the *Arabians* and their Neighbours undertook no Affair of Moment [e] without conſulting their Arrows. *Mahomet* forbad all theſe Cuſtoms, with an Intent, as he ſaid, to take away all Superſtition. But others have come in their Places, as may be ſeen in [f] *Chardin* and *Thevenot* [g], and which are too many to find room in this Work. For the Eaſtern Nations are ſtill more infatuated than thoſe of *Europe*, by Prodiges, Charms, [h] Enchantments, Aſtrology, Amulets, Taliſmans, derived from the antient *Arabians* and *Chaldeans*, and taken up by *Mahometans*. The *Perſians* have alſo a great Veneration for old Trees [i], ſuch as we ſee amongſt the antient *Heathens*, where Oracles were given, and Idolaters met to worſhip their Gods.

Now to return to the Games of Hazard; they were likewiſe prohibited under the Name of Superſtition, to remove all Occaſions of Quarrels and Cheating, which generally accompany thoſe Diverſions, and may be thought of more dangerous Conſequence in thoſe hot Climates. However the Civil Law enforces the Authority of *Mahomet* and of the *Koran*, inſomuch that Games of Hazard are in Diſrepute,

[a] Some pretend that this *Heng* or *Benge*, or *Benghe*, is *Hen-bane*, or *Hogs-bane*; but the *Arabians* give that Name to *Hemp Leaves* preſerved and to Treacle, which they uſe as much as the *Hen-bane*, and are of a ſtupifying and ſoporiferous Quality.

[b] See above in the *Mahometan Catechiſm*.

[c] In *Perſia* and *Arabia*, *Opium* is pronounced *Amphioun*, thoſe who take it, or *Benge* or Treacle, are called *Theriaki*, which ſignifies alſo a *Deboſhee*: A *Mahometan* Preacher inveighed ſtrongly againſt thoſe Drugs, ſome of which in the Heat of the Diſcourſe dropt out of his Boſom. The Application is eaſy.

[d] Chap. xxi. Ver. 26.

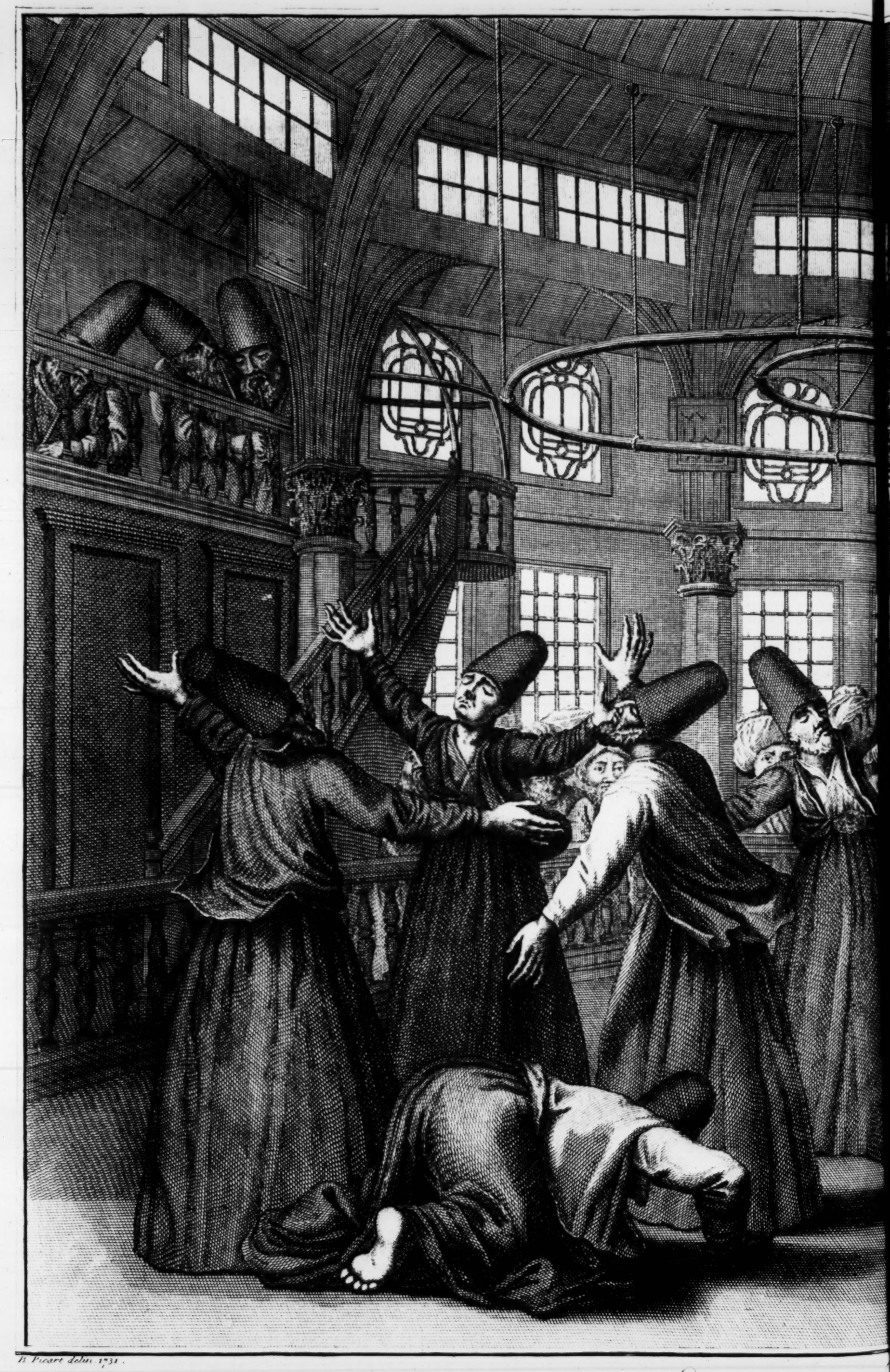
[e] *Pocock* in his Specimen, Hiſt. *Arab.* Pag. 327.

[f] In his *Voyages*, Tom 4. Pag. 148. Edit. in 4to. of 1735.

[g] In his Voyages, Book 1. Pag. 112. Edit. of 1727.

[h] See *Chardin* in his Voyages, Tomb. 2. Pag. 57.

[i] They pray, put up Lights, hang their Clothes, ſpend the Nights under thoſe Trees, and the Sick devote themſelves to the Saints, who, as the *Perſians* ſay, inhabit there.



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and the Teſtimony of thoſe who are addicted to them, is of no force [a] in Courts of Juſtice.

Moſt of the *Mahometan* Doctors allow the Game of Cheſs, as depending wholly upon Induſtry and Cunning, but they forbid playing too long at it, or for Money, or laying Wagers about it, or at the Hours appointed for Prayer: Theſe Reſtrictions are obſerved more exactly by the *Turks*, than by the *Perſians* or *Moguls*. Some are of Opinion, that *Mahomet* forbids Cheſs, under the Name of [b] *Images*, becauſe amongſt the *Arabians*, as with us, moſt of the Pieces repreſented Men, Elephants, Horſes, Camels, *&c.* others think *Mahomet* put that Reſtraint only upon the Pawns, which in *Turky* are made quite plain: But the *Mahometans* generally abſtain from Play more eaſily than from Wine, chiefly in *Perſia*, where Drunkenneſs prevails as much as in *Ruſſia*, or *Germany*. Yet ſome Writers aſſure us, that the *Turkiſh* Mobility is much addicted to Gaming.

This Subject naturally leads us to give an Account of the Diverſions and Exerciſes uſed by *Mahometans*; but not to exceed the Limits of this Work, we ſhall only mention thoſe, which have ſome Relation to Religion by the good or bad Uſe made of them, or even are admitted as a Part of their religious Ceremonies. Such are *Poppet-ſhows*, with which the *Turks* entertain their Gueſts in private after their Meals [c], notwithſtanding *Mahomet*'s Prohibition of Images. This Diverſion is publickly exhibited in the *Rhamadan* when the Hour of faſting is paſt: For then they allow themſelves as much ſenſual Pleaſure, as the Chriſtians do in the *Carnival*, or the Heathens during the Solemnity of their *Saturnalia*, the two laſt Days of which were ſpent in *Poppet-ſhows* [d]. "The *Jews*, ſays *Thevenot*, are commonly employed in giving "that Diverſion, ... they place themſelves in the corner of a Room, hang be- "fore them a large Carpet, the Top of which is cut in the ſhape of a ſquare Win- "dow, covered with a white Cloth, behind this they light many Candles, and be- "twixt them and the white Cloth, they repreſent the Shape of various Creatures, "either with their Hands, or by ſome Figures, which they move to and fro ſo dex- "terouſly, that they are more diverting than our *Poppet-ſhows*: At the ſame Time "they ſing either in the *Turkiſh* or *Perſian* Languages ſhameful laſcivious Songs." They have alſo Jugglers, Quacks [e], and publick Dancers of both Sexes, called *Tchinguis* [f], which are repreſented in the Print here placed. Dancing has certainly no eſſential Influence on Religion; one of the greateſt Men amongſt the *Heathens* [g] affirms, that no ſober Man dances; moſt Nations, though they are diverted by that Exerciſe, at the ſame Time are unanimous in deſpiſing thoſe who have no other Way of earning a Livelihood: The *Turks*, *Perſians*, [h] *Moguls*, as well as the *Engliſh*, *French*, and other Nations of *Europe*, look upon Dancers by Profeſſion, as People of looſe Lives and Morals: Yet it muſt be owned, that thoſe Diſorders are not always the Conſequence of dancing; and ſeveral Nations have made uſe of it in their religious Worſhip [i]. Poetry and Muſick raiſe the Affections of the Soul, and animate it, both to ſpeak and act with Zeal and Fervour, which na-

[a] At leaſt the *Rigoriſts* pretend ſuch Witneſſes may be rejected.
[b] In the above cited fifth Chapter of the *Koran*, where Wine, Hazard, *&c.* are forbid.
[c] *Thevenot*. Tom. 1. Book 1. Chap. 25. of his *Voyages*.
[d] *Sigillaria*. See *Suetonius* and *Macrobius*.
[e] See *Chardin*, Tom. 3. of his *Voyages*.
[f] See *Thevenot* above cited.
[g] *Nemo ſaltat ſobrius*, ſaid *Cato*.
[h] *Chardin* above cited ſays, That in *Perſia* Women only dance, and the Men ſing to them.
[i] So *David* danced before the Ark.

turally ſhews itſelf in the Tone of the Voice, and meaſured Situation or Motion of the Body [a]. Nothing therefore but the Abuſe has rendered dancing contemptible amongſt *Mahometans*, who nevertheleſs admit it in their Religion; as appears by the *Turnings* of their *Derviſes*, which moſt Travellers [b] repreſent as a ſolemn Act of Worſhip performed every *Tueſday* and *Friday*. The Superior of theſe *Derviſes* preaches a Sermon on ſome Text of the *Koran*, which is followed by ſome Prayers out of the ſame Book, ſung by all of them together: Then having made a low Bow to the Superior, they begin to dance, or turn about [c], whilſt ſome play on the Flute, or other Inſtruments: This Ceremony was invented, ſays *Thevenot*, by one *Mewlana*, whom the *Derviſes* honour as a great Saint: And *Ricault* aſſures us, that this Man, whom he calls [d] *Mevelava*, by a Miracle turned fourteen Days together without reſting or taking any Nouriſhment, whilſt another *Dervis*, named *Hamzé*, his Companion, played on the Flute: After which he fell into an Extaſy, and received wonderful Revelations, and was very inſtrumental in founding the Order of *Derviſes*. The Flute is, they think, a ſacred Inſtrument of Muſick, ſanctified by *Jacob* and other holy Shepherds of the *Old Teſtament*, who made uſe of it: Yet the *Rigoriſts* condemn both the Dance, and Inſtruments of Muſick, as contrary to Religion.

As to the Diſtinction of Meats, we ſhall only add to what has been ſaid before, that the *Koran* in ſeveral Places [e] forbids Blood, and the Fleſh of Beaſts, either offered to Idols, or which died naturally: And ſome *Muſſulmen*, are ſo cautious in that Point, that unleſs the Butcher [f] pronounces the Prayer *Biſmill'ah*, or in the Name of God, *&c.* whilſt he kills any Beaſt, they do not think it lawful to eat of it.

Uſury is alſo condemned in the ſecond Chapter of the *Koran*, [g] and ranked amongſt the moſt enormous Sins. *Mahomet* does not allow it, as the *Jews* do, even towards Infidels: Yet there are ſome *Muſſulmen*, who are Uſurers and Extortioners, and give what Interpretation they think fit, in order to elude the Precepts of the *Koran*, as too many Chriſtians do with reſpect to the Goſpel. The ſame Chapter which forbids Uſury, enjoins Mercy and forbearing with a Debtor, who is not able to pay, without depriving himſelf of the neceſſary Means to ſubſiſt himſelf or Family; in which Caſe *Mahomet* orders his Followers not to begin any Proſecutions for ſuch Debts, but to reckon them as an Alms given to the Debtor. He may have borrowed this from the Law of *Moſes* and of *Chriſt*, and the Dictates of Humanity may alſo have inſpired him to make that Law, both to avoid mercileſs Law-ſuits, and to prevent his Subjects from being ruined. So we ſee the *Romans*, who lived before the Goſpel, and were but little, if at all, acquainted with the Law of *Moſes*, had ſuch an Abhorrence of Uſury, that they obliged Uſurers to reſtore four Times as much as they had thus unjuſtly gained [h]: Whereas Thieves were only condemned to pay double what they had ſtole. Prudence and Equity convinced them, that an Uſurer was more pernicious to Society than a Thief, for Reaſons eaſy to be gueſſed.

[a] Such was the *Chorus* in antient Plays.

[b] *Thevenot* Book 1. Chap. 40. *Ricault* Book 2. Chap. 13. and *Tournefort* in his Letter 14.

[c] See the Print here annexed.

[d] *Beſpier* ſays that *Mevelava* is a Corruption of *Mewlana*, and ſignifies any religious Superior. See hereafter what we ſhall ſay of the *Derviſes*.

[e] Chap. 2. Chap. 5. Chap. 6. and Chap. 16. in the two laſt *Mahomet* excuſes thoſe who are forced to eat.

[f] See *Sale* in his Notes on Chap. 2.

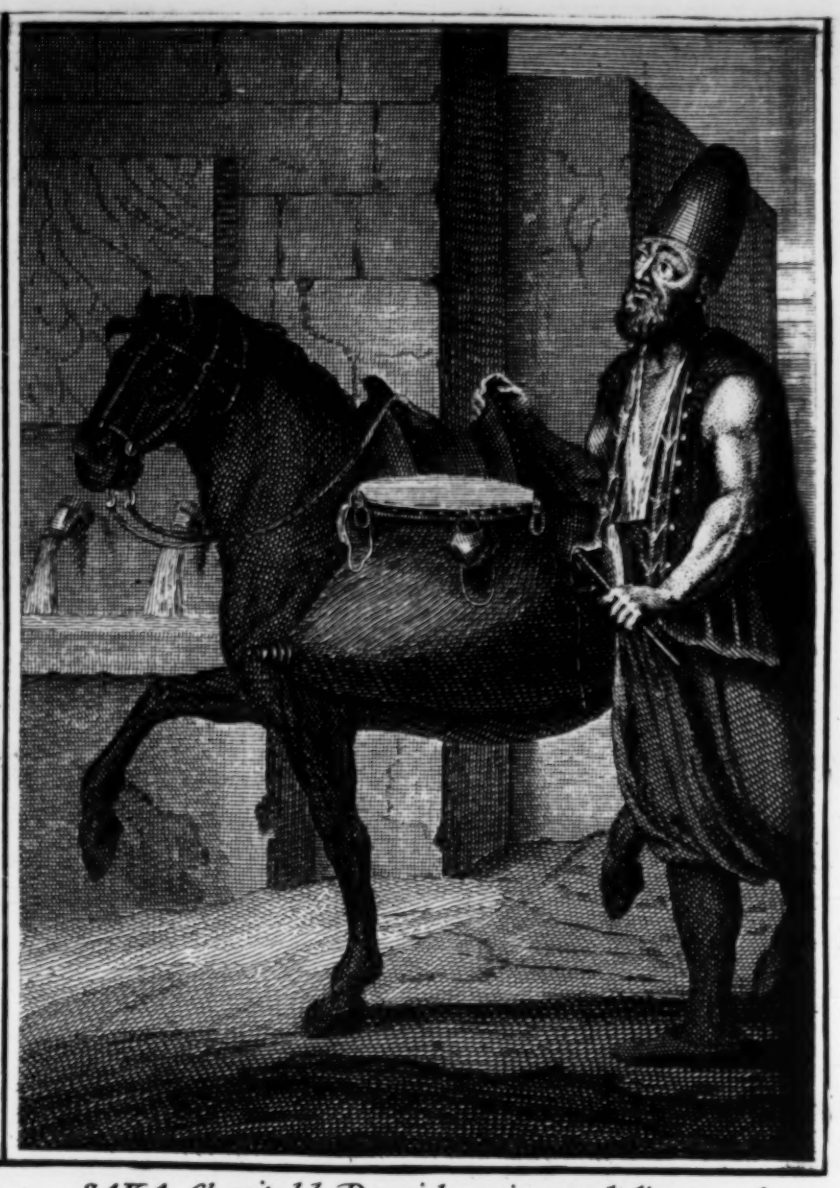
[g] And in the 3d Chapter which forbids Intereſt upon Intereſt.

[h] *Majores noſtri*, ſays *Cato*, ... *in legibus poſuerunt furem dupli condemnari, fœneratorem quadrupli.*

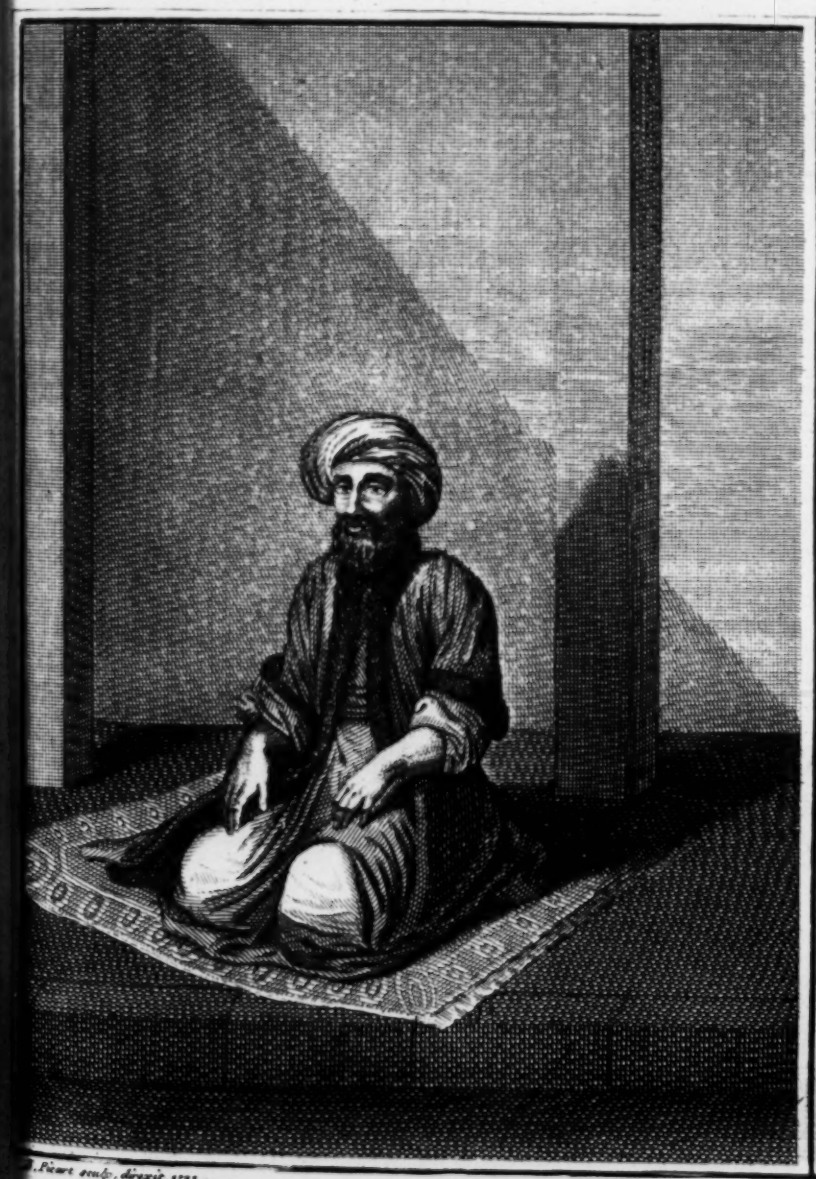
The



DERVICH ou Moine Turc qui tourne par devotion.



SAKA Charitable Derviche qui porte de l'eau par la ville et la donne par charite.



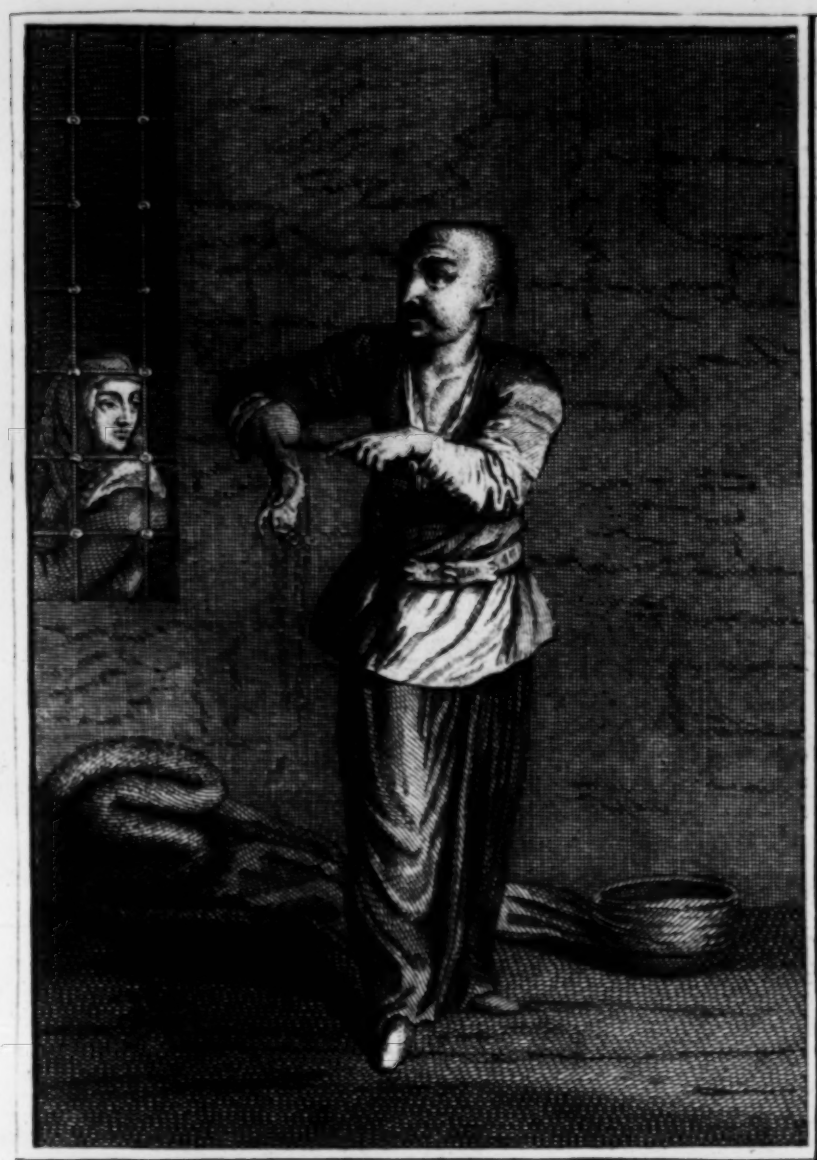
TURC qui fait sa priere.



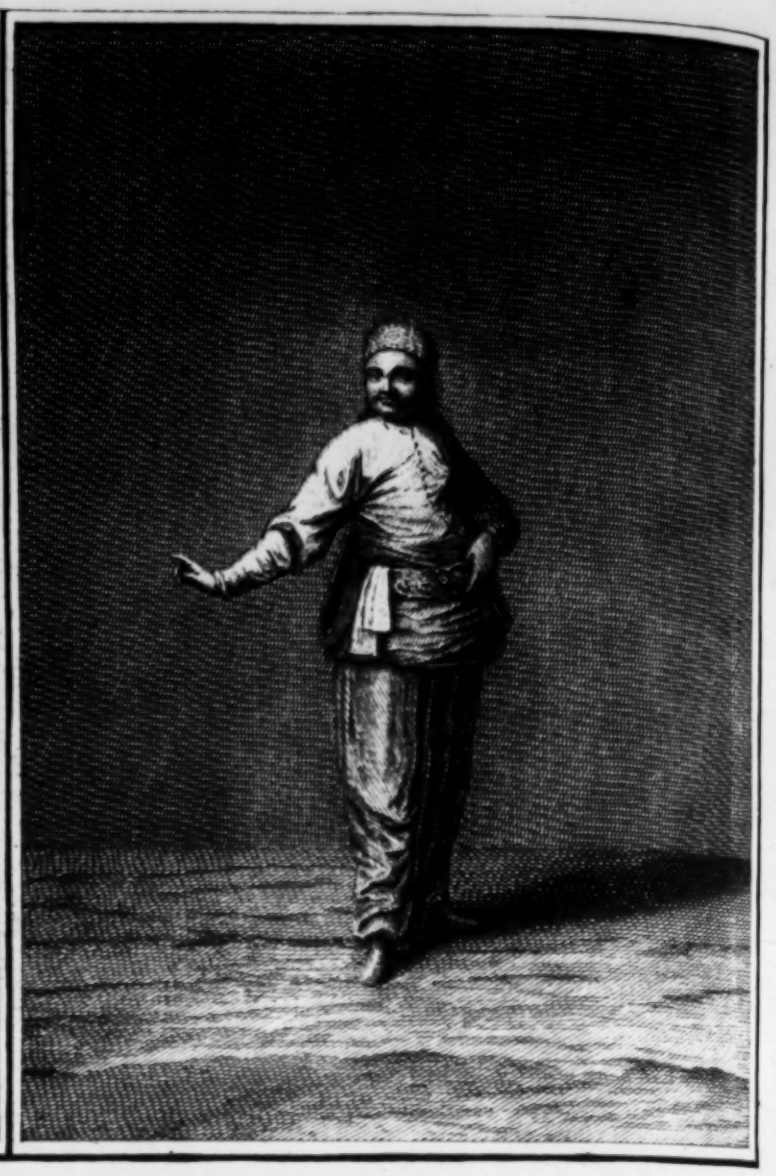
DERVICH des Indes.

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AMANT TURC qui se cicatrise le bras devant sa Maitresse pour preuve de son Amour .



ENFANT TURC que l'on mene a la Circoncision.

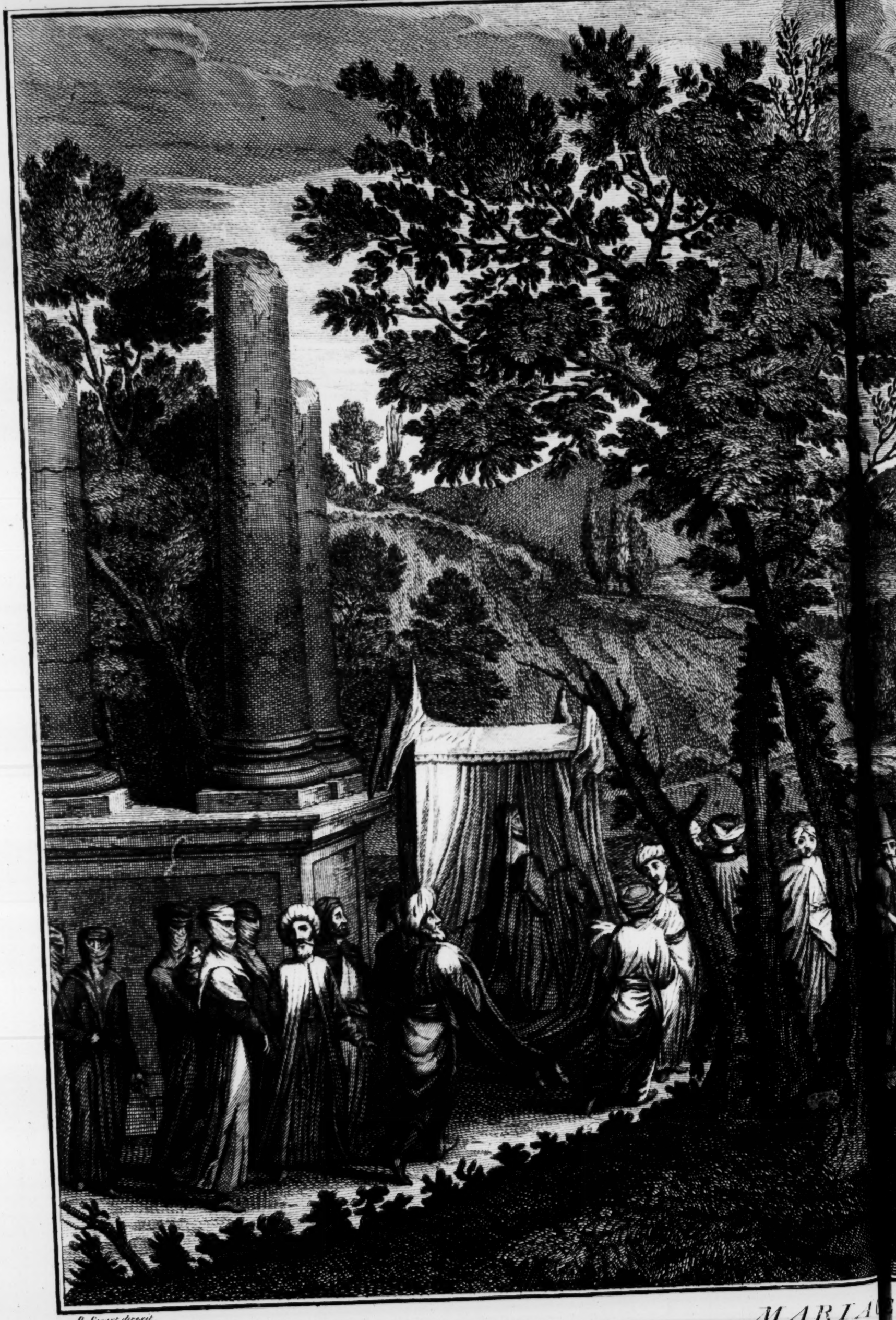


B. Picart sculp. direx. 1731.

TCHINGUI Danceur Turc .

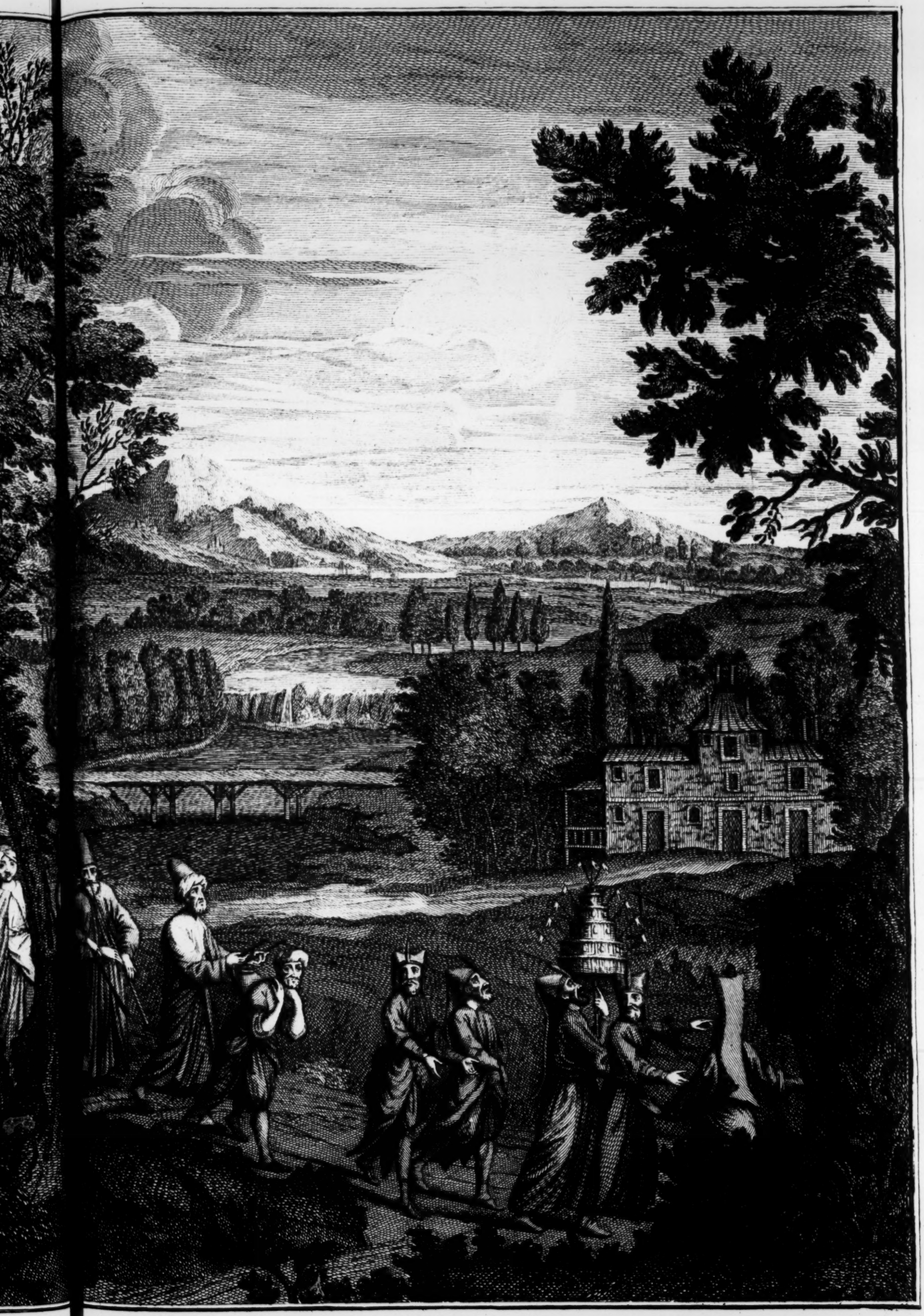


TCHINGUIS ou Danseuse Turque .



B. Picart direxit

MARIAG



RIAE TURC.

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The ſame Sentiments of Humanity, and the common Good of Society, prompted *Mahomet* to aboliſh the barbarous Cuſtom of the *Koraiſhites* and other *Arabians*, to bury Girls alive; which they pretended was in order to prevent the Shame which they might cauſe to their Parents by an evil Conduct, and the Slavery and Miſeries to which they were expoſed: Moreover, they had no Regard for Women, but upon Account of Propagation and Pleaſure, and looked upon their Birth as a Misfortune, their Death a Happineſs. Therefore when a Woman was in Labour, ſhe was led to a Grave, and if delivered of a female Child, it was thrown in: Others ſay it was done with more Decency [a]; however they were the Victims of theſe falſe Reaſons, or of ſome unknown Superſtition [b].

The *Chineſe* ſtill take the Liberty of killing their Children, Girls eſpecially, when they cannot maintain them, but this they ſeldom do to Boys, becauſe they ſay, with all other Nations, that Men are the Strength of a State: *Poſidippus* likewiſe, a *Grecian* Poet, informs us, that "a Father, though ever ſo poor, breeds up "his Sons, but though in the greateſt Affluence, he cruelly expoſes his Daughters."

As we have treated at large in the foregoing Diſſertation, of the Polygamy of the *Mahometans*, we ſhall only obſerve, that the Countries, in which it is allowed, are generally leſs peopled, than thoſe where the Laws oblige Men to reſt ſatisfied with one Wife at a Time [c]: And that the *Muſſulmen* are the moſt paſſionate Lovers, exceeding even *Don Quixot* in their Adventures [d] and the Dangers they run for the ſake of their Miſtreſſes, whom they endeavour to convince of their Love by cutting and ſlaſhing their own Bodies [e]; though at other Times they are brutiſh and tyrannical.

This mention of Polygamy naturally draws on a Deſcription of their Marriages: This Ceremony is in high Eſteem amongſt the *Mahometans* [f]; yet it is not celebrated in the Preſence of the Prieſts, nor an Act of Religion [g], as with the *Jews* and *Chriſtians*, and heretofore with the *Romans* [h] and *Grecians*. The *Cadi* or civil Judge gives it a Sanction; "as to an Act purely relating to Society, which is not "valid without his Preſence .... The Huſband acknowledges that he has obliged "himſelf to marry ſuch a Woman, to give her ſuch a Dowry, to diſpoſe of at "her Pleaſure in caſe of Divorce." The Woman is not preſent at this Acknowledgment; but the Father, or ſome of the Relations, aſſiſt at it: Which being done, the Husband takes Poſſeſſion of his Wife, who is brought to him under a Canopy vailed, accompanied with Friends, Relations, Slaves and Muſick, as repreſented in the Print. All theſe Ceremonies having been treated on at large by all Travellers, [i] we ſhall only mention ſome particular Points worth Notice.

1. *Ricault* ſays, that "Wives are not jealous of Concubines, if they are not "deprived of the Right which they claim, and the Law gives them, to be admitted once a Week to their Husbands Beds: On Failure of this, they may demand it on the *Thurſday* Night of the following Week, and even go to Law

[a] Perfume and adorn her, *&c.* ſays *Pocock* in his *Specimen*, Pag. 336.
[b] Thus the *Egyptians* buried Girls alive every Year, that the *Nile* might kindly overflow the Lands. The *Perſians* did it to Boys and Girls. The *Romans* to a *Gauliſh* and to a *Grecian* Man and Woman.
[c] *Ricault*, Book 2. Chap. 21. ſpeaks of the ill Conſequences of Polygamy, and is of Opinion that jealous Women give to their Rivals Things to make them miſcarry.
[d] See the *thouſand and one Nights*, and other Oriental Romances.
[e] The Print here repreſents a *Turk* doing this. See *Sale* on Chap. 12.
[f] See *Ricault* in the Place above cited.
[g] Yet *Tournefort*, Let. 14. Says the Marriage is bleſt by the *Imam* or Prieſt.
[h] The *Romans* made Vows and Prayers, the *Greeks* offered Sacrifices to *Venus*, *Juno*, &c.
[i] *Ricault*, *Tournefort*, *Thevenot*, *Chardin*, *Olearius*, and others.

" with their Husbands if they do not grant it . . . If any are ſo baſhful, as to " neglect this publick Way of obtaining Juſtice, they endeavour to find out ſome " other Way of recompenſing that Loſs [a]."

2. *Chardin* [b], having mentioned the Age at which Boys and Girls are ſet free from Tuition in *Perſia*, relates that the Judge aſks the Boy [c], *Whether the Devil has jumped upon his Body:* To which he replies, *More than once.* We mention this only, becauſe ſome are ſo fooliſh as to ground upon this ſilly Cuſtom their Opinion, that the Devil, in the Form of a Serpent, excited thoſe carnal Motions in our firſt Parents, which they pretend was the Cauſe of their Sin.

3. Moſt Travellers affirm, that the *Turks* have a kind of half Marriage, called *Cabin*; which conſiſts in taking a Wife for a Time limited. This Agreement is made before the Judge, who, in the Preſence of the contracting Parties, writes it down, and the ſtipulated Sum of Money is paid to the Woman when the Time is elapſed. Such Marriages were in Uſe amongſt the *Romans*, and are ſo ſtill in *China* and both *Indies*. The *Turks* [d] reproach alſo the *Chriſtians* with them, and it muſt be owned, this infamous Practice is but too common amongſt *Catholicks* and *Proteſtants* [e].

4. *Ricault* mentions likewiſe a Marriage allowed to *Eunuchs*, who may keep ſeveral Women: [f] But to omit theſe Abominations,

5. The *Mahometans* are allowed to make uſe of their female Slaves; and here we muſt take Notice, firſt, that *Muſſulmen* may marry Women of any Religion, the Tenets of which are written: And ſecondly, That all the Children, whether by Wives or Slaves, equally inherit their Father's Subſtance; if by Will or otherwiſe the Father has declared them free, for want of which, the Children of a Slave ſtill remain Slaves to the eldeſt Son of the Family.

6. *Thevenot*, [g] who is an exact and judicious Traveller, writes, " That the *Turks* " never marry their Relations, unleſs they are more diſtant than eight Gene- " rations."

7. The ſame, and moſt Travellers witneſs, that the *Mahometan* Women ſtudy to embelliſh themſelves by all the Arts in uſe amongſt our *European* Ladies; falſe Hair, Paint, [h] rich Clothes, often to the Ruin of their Husbands and Families. Theſe Particulars are to be found in Books which are very common, ſo we ſhall only ſet before our Reader's Eyes, Prints which repreſent a *Perſian*, *African*, and *Arabian* Man and Woman.

8. The forementioned Liberty, to ſue for the Marriage-duty, the Dowry ſtipulated to be given to Wives after a Divorce, are not eaſily reconciled with the retired Lives Women lead, nor with the general Opinion of the *Mahometans*, that Women are but half rational, and made for the Uſe of Man, as a Horſe: But in moſt Countries and Religions the Law is widely different from the Practice.

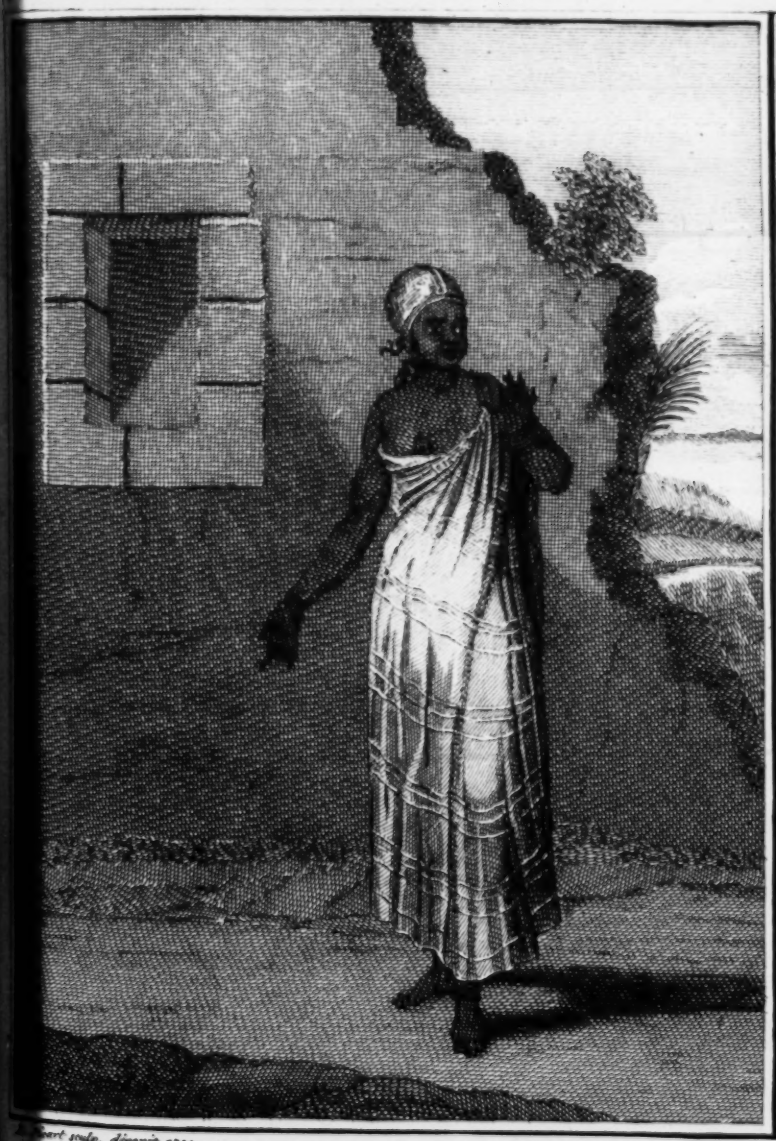
[a] See the Hiſtory of *Thamar* in the Book of *Geneſis*.
[b] In the 3d Vol. of his Voyages, Chap. 17.
[c] He adds that the *Mahometan* Prieſts ask the young Man *whether he has the Water of Man upon him?* This needs no Interpretation.
[d] *Tournefort*, Let. 14.
[e] How many Travellers of all Religions do the ſame? How many in all Countries that are not Travellers?
[f] *See* Beſpier's *Remarks upon* Ricault, Pag. 373. *See* Juvenal. Satyr. vi.
[g] In his Voyages, Book 1. Chap. 41.
[h] They call it *Surma*.



AFRIQUAINE en habit de cérémonie.

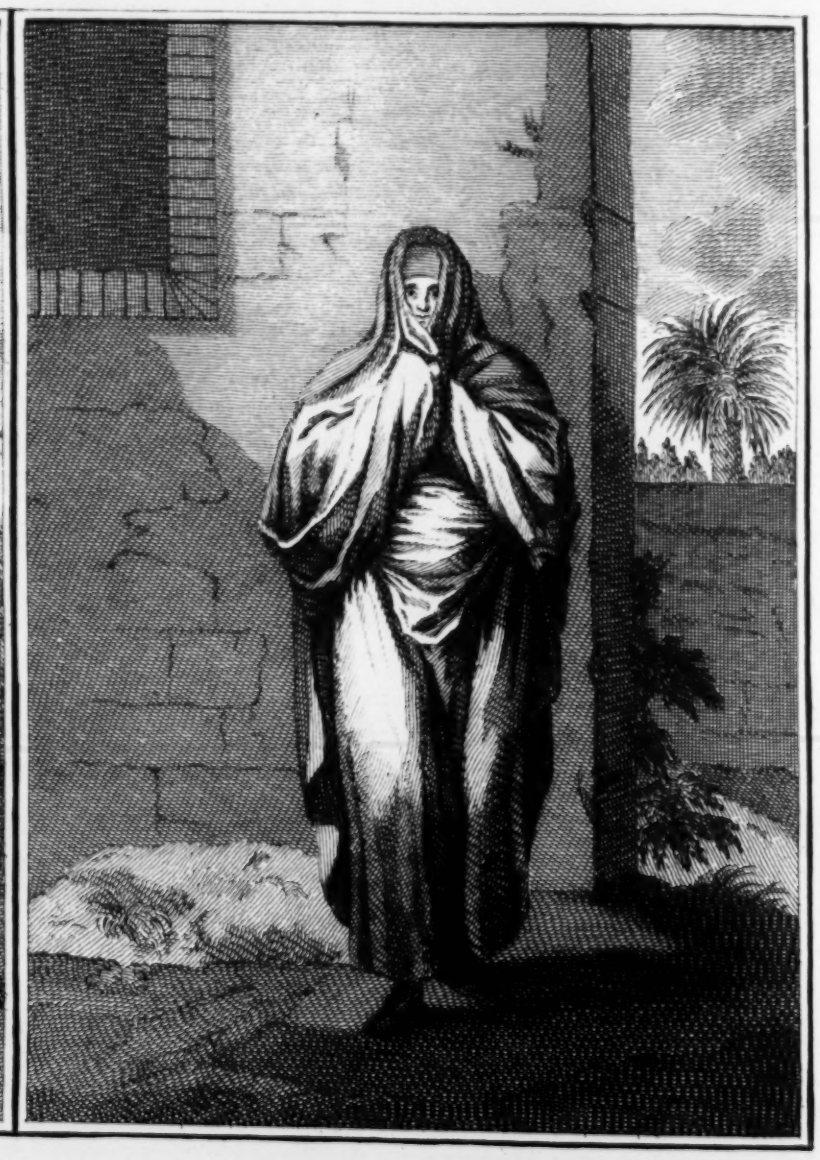


AFRIQUAINE en deshabille.

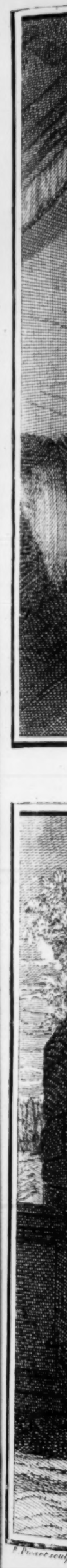


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FEMME MORESQUE.



FEMME d'AFRIQUE allant par les ruës.

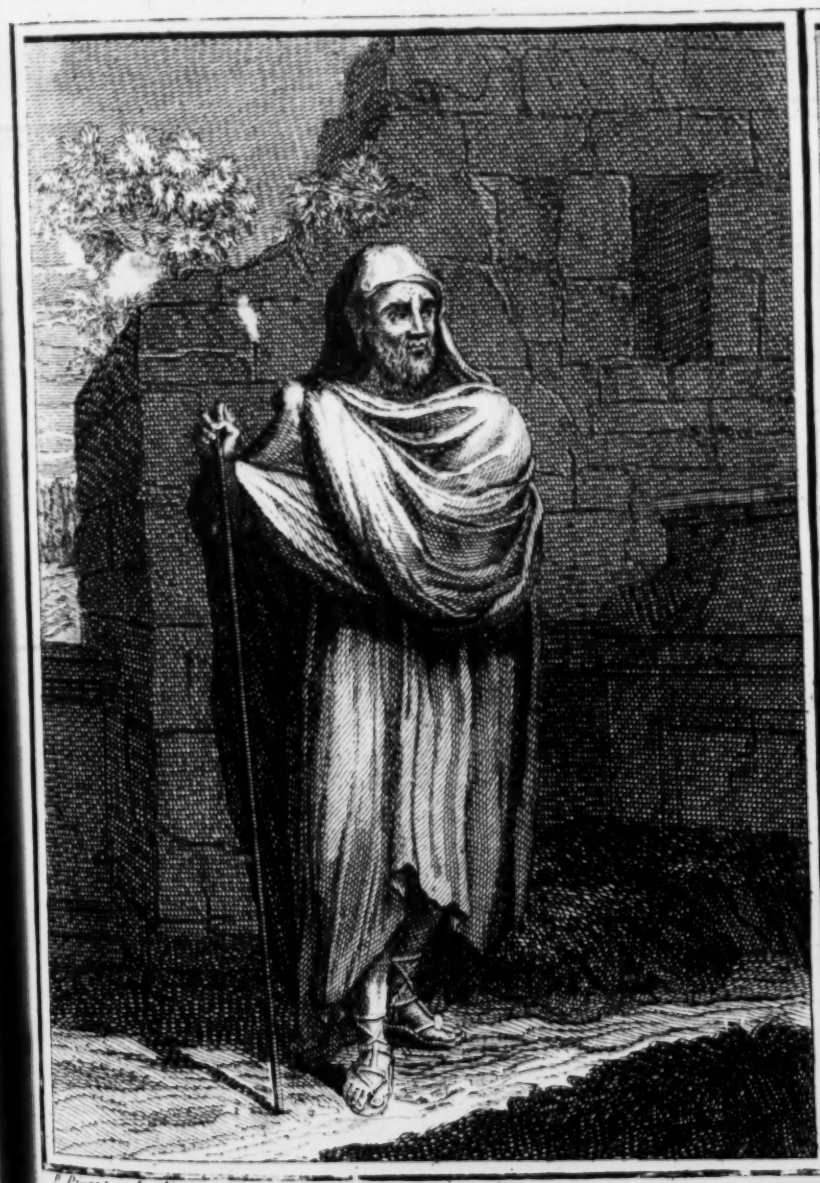




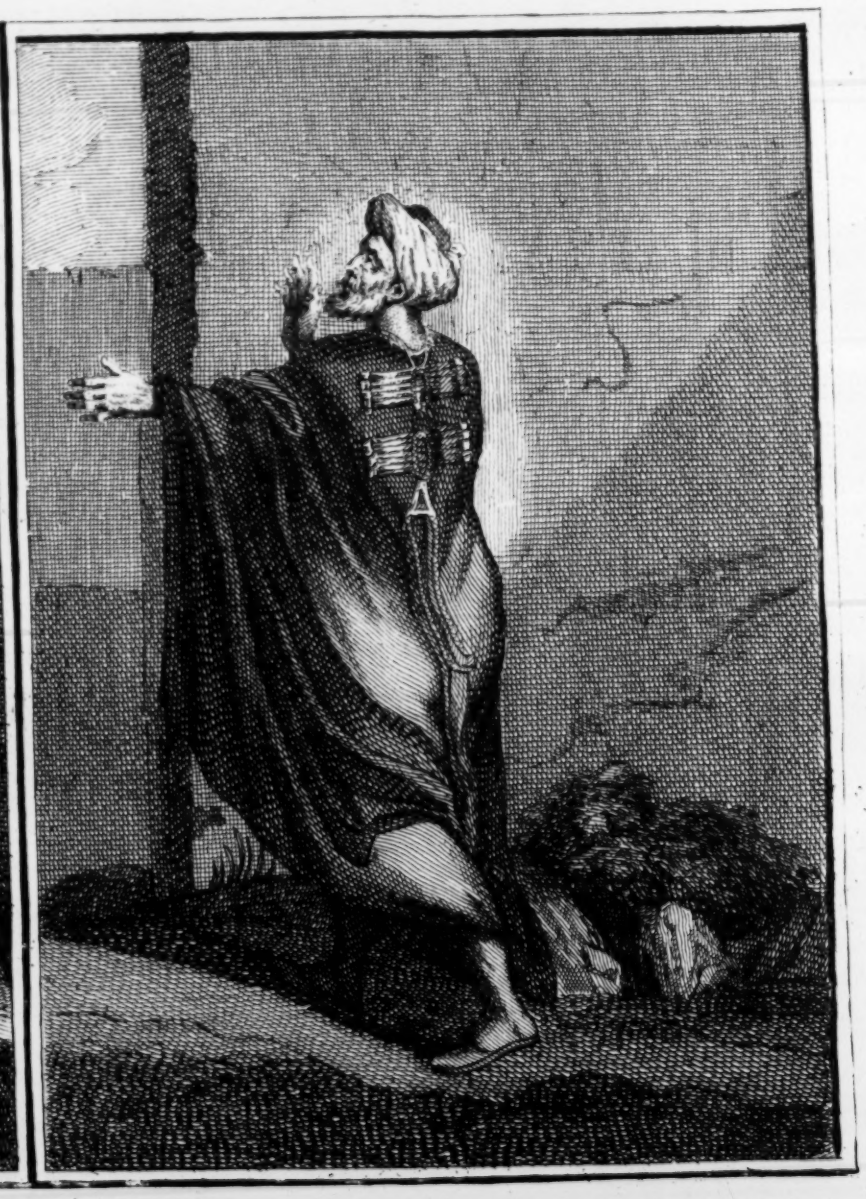
FEMME PERSIENNE



PERSAN



ARABE du Desert.



HABILLEMENT des principaux Barbaresques.

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9. The *Koran* [a] inveighs ſtrongly againſt Adultery, and orders that a Husband, who accuſes his Wife of that Crime, and does not prove it, ſhall be baſtinado'd. When there are no Proofs nor Witneſſes, as we are informed by Travellers [b], the Husband ſwears five Times that what he alledges is true, and to the laſt Oath adds a Curſe, wiſhing he may be curſed by God and Men if he lies: On the other ſide the Woman is believed, if ſhe ſweats as often, and adds to the laſt Oath a Prayer, deſiring God to deſtroy her, if her Husband ſpeaks Truth. This is a Privilege which no doubt will ſeem extraordinary, even to many Chriſtians. However if the Adultery is fully proved, the Husband has her Life in his Power, and if revengeful, puts her in a Sack full of Stones, and drowns her; ſo ſays *Tournefort*: But then he adds, that "they are ſo cautious in their Amours, that few die in the Water, "and if the Husband ſpares their Lives, they are happier than before, becauſe ſhe "is obliged to marry her Gallant .... who, if a Chriſtian, muſt embrace *Mahometiſm* or die." As to the Adulterer, he is often condemned to ride on an Aſs, with his Face towards the Tail, which he holds as a Bridle. He is crowned with Tripe and Guts, and has a Neckcloth of the ſame, and at laſt is baſtinado'd upon the Reins and the Soles of his Feet.

10. The jealous Care with which the Women are kept by Eunuchs, who though uncapable to pleaſe them are ſcarce permitted to look at their Priſoners, is mentioned by all Travellers, and our Readers may conſult *Tournefort* [c] to ſee the Precautions and Formalities uſed, in bringing a Phyſician to them when they are ſick.

We muſt not omit the curious Particularities related by [d] *Ricault*, when the Princeſſes of the Ottoman Empire are married to ſome powerful great Man; this pretended Honour is the Effect of the Jealouſy, which the Emperors of *Turky* conceive of their Power, and the Forerunner of their Ruin. Let us hear *Ricault*. "When "the *Grand Seignior* is apprehenſive of the great Power of a Baſhaw, he makes "him marry one of his Siſters, or Relations, under Pretence of doing him more "Honour: But inſtead of being greater, he becomes the moſt abject Slave, to the "Pride and Tyranny of a Woman who treats him like a Footman: Yet he dares "not refuſe or ſeem to undervalue this Token of his Maſter's Favour: He muſt re"ſolve to devote himſelf wholly to her, and renounce all other Wives or Slaves, who "might draw off any Part of his Love: If he has already a ſweet tempered Wife "and Children by her who engage his moſt tender Affection, he is obliged to turn "her out of his Houſe, and every other Perſon who might be diſpleaſing to this "Sultana yet unknown to him. If before the Wedding ſhe ſends to ask of him "Money, Jewels, rich Furs, he muſt ſend them to her with a ſhew of Pleaſure "and Thanks, this is called *Aghirlic*. He is moreover obliged to ſettle upon her "what Dowry the Match-makers are pleaſed to appoint. This Dowry or *Cabin* "been ſtipulated before a Judge, he is led by a black Eunuch to the Sultana's "Chamber to give her Thanks. When he enters the Room, ſhe draws her "Dagger, and haughtily demands who made him ſo bold as to approach her: He "anſwers with a profound Reſpect, and ſhews to her the *Emmery Padſchah*, or the "Grand Seignior's [e] Order for the Wedding. She then riſes, mildly receives him,

[a] See Chap. 4, and 5. with the Notes of *Sale* and *Maracci*.
[b] See *Tournefort* and other Travellers.
[c] The ſame in the 13th Letter of his Voyages.
[d] In his *State of the Ottoman Empire*, Book 1. Chap. 16.
[e] *Beſpier* in his Notes ſays, that *Padſchah*, or *Padiſhah* is *King*, *Emmery* from the *Hebrew Amar*, *Word*, literally *the King's Word*.

" and allows him to entertain her with more Familiarity: Then an Eunuch takes " his Slippers and ſets them at the Door as a Token of his meeting with a kind " Reception. A few Minutes after the Baſhaw makes a low Bow down to the " Ground, and drawing back makes a Speech, to teſtify how happy he thinks him- " ſelf for the Honour ſhe intends to do him. This being over, he ſtands ſilent in " an humble Poſture with his Hands acroſs his Breaſt, till ſhe orders him [a] to bring " her ſome Water. He obeys readily, and kneeling, preſents to her a Water-cup " prepared for that Ceremony: She [b] raiſes a red Vail embroidered with Gold and " Silver Flowers which covered her Face, and drinks: Her Women immediately " bring in a low Table on which are ſet two roaſted Pigeons, and ſome candid " Sugar on a Plate [c]. The Gallant deſires her to eat, which ſhe refuſes till he has " made her ſome rich Preſent. This calms her Anger, overcomes her Modeſty; " ſhe ſits down to the Table, graciouſly receives from his Hand the Leg of a Pigeon, " and having eat ſome, puts into his Mouth a piece of Sugar, then riſes and goes " back to her Place: All the Company withdraws and leaves the new married " Couple alone for the Space of an Hour, that he may freely converſe with her. " Then his Friends come with Inſtruments of Muſick playing, they invite him to " come to the Anti-chamber, where he ſpends the Night with them in drinking " and Diverſion: The Sultana does the ſame in her Room with her Ladies. At " laſt the Princeſs being tired, goes at Break of Day to [d] lie down in a Bed ex- " quiſitely rich, well perfumed, and every Way fit for the Ceremony. An Eunuch " gives Notice to her Huſband by a Sign, and introduces him without Noiſe into " the Bed-chamber. He puts off his upper Garments, kneels for ſome Time at " the Feet of the Bed, then growing bolder, raiſes ſoftly the Covering, ſoftly " touches and kiſſes the Feet of the Princeſs, and ſlides into her Arms; ſhe receives " him with Pleaſure, and wiſhes that God may grant them a happy Offspring. " In the Morning his Friends come again to conduct him to the Bath, and his " Spouſe preſents him with all the Linen requiſite in that Place. After this they live " more familiarly within Doors; but in publick ſhe is more reſerved, and ſhews " her Superiority. She wears a *Changiar* or Dagger by her Side, and requires of " him ſo many Preſents, that ſoon or late ſhe empties his *Coffers*."

We muſt now entertain our Readers with an Account of the Divorces, which ſo often break their Marriages. *Mahomet* in order to hinder his Followers [e] from putting their Wives away too often, expreſly forbids the taking of them again, after a third Repudiation, unleſs they have been married and repudiated by another Man: This, they ſay, [f] has had ſo good an Effect, that very few *Mahometans* are divorced from their Wives, and the Number of thoſe who take them again is ſtill leſs, by reaſon of the Shame which is the Conſequence of it, becauſe ſhe either has had another Husband; or as *Ricault* ſays [g], ſhe muſt by the Law be enjoyed by another Man in the Preſence of the Husband before he can take her again; which the Woman liked ſo well, that ſhe would not go to him again [h]. But this is not required

[a] The ſame ſays that ſhe ſpeaks in the *Imperative Mood*; *Bring Water*. (Son Ghetir).
[b] *Beſpier* cites a Paſſage in his Notes on *Ricault*, by which it appears that the Man raiſes the Vail.
[c] Or a Plate of Sweet-meats.
[d] One of her Women remains, who is called in a Citation by *Beſpier*, the Goſſip of the Wedding.
[e] See the *Koran*, Chap. 2.
[f] See the 6th Sect. of *Sale*'s Preliminary Diſcourſe on the *Koran*.
[g] *State of the Ottoman Empire* cited before.
[h] *Ricault* cites an Example of a Woman, who upon this Trial would not go to her firſt Husband.

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till after the third Divorce called *Ouch-talac*, [a] which *Beſpier* explains *three* or *the third Separation*; of which the *Turks* have three different Sorts made before the *Cadi*, and regiſtered by him. By the firſt the Husband and Wife are parted from Bed and Board; ſhe receiving from him a Maintenance: The ſecond is a total Separation of Body and Goods, the Huſband muſt then give her the ſtipulated Dowry, after which ſhe has no Claim to his Perſon or Goods, and may marry another, three Lunar Months after the Divorce, for fear ſhe ſhould be with Child, in which Caſe ſhe cannot marry, and may even remain in her Huſband's Houſe, and be maintained at his Coſt till ſhe is delivered. The *Ouch-talac* is the moſt ſolemn Divorce, but not practiſed by the *Perſians*.

The Women do not enjoy the ſame Privilege of parting with their Huſbands, unleſs for want of Neceſſaries, (as Rice, Coffee, Wood, Money to go to the Bagnio, Flax to ſpin their Clothes, which the Law ſuppoſes they are induſtrious enough to make) or for not performing conjugal Duty.

Children come next under our Conſideration, as being the Fruits of Matrimony. They become Members of *Mahometiſm* by Circumciſion, which they derive from the *Iſhmaelites*, who as well as the *Jews* deſcended from *Abraham*, to whom God gave a particular Command of it. The *Jews* pretend that *Adam*, *Moſes*, *David*, and other Saints of the *Old Teſtament*, were by a ſpecial Favour of God without a *Prepuce*; and the Diſciples of *Mahomet* averr likewiſe, that their *Prophet* was not inferior to them in that Particular: "But, ſays *Ricault*, this is not extraordinary "in Countries where Circumciſion is practiſed:" It happens ſometimes in other Countries, as we are informed by Anatomiſts. The *Arabians* [b] believed heretofore that Boys born under the Influence of the Moon, had no Foreſkin, and when any ſuch come into the World amongſt the *Jews*, they content themſelves with drawing ſome Blood from the Part where it ſhould have been.

The *Turks* do not circumciſe their Children till they are full ſeven Years old, and paſt that Age, [c] they do it when they think fit. *Chardin* aſſures us, that the *Perſians* perform this Ceremony when the Boys are five or ſix Years old: But the *Mahometan* Doctors ſay it ſhould be done according to the Rules, at thirteen, becauſe *Iſmael* was circumciſed at that Age; or at nine, becauſe Children begin then to diſcern Good from Evil. However this is not performed in the ſame Manner as by the *Jews*; it is done by a Surgeon, not by a Prieſt: God ordained it as *a Sign or Seal of the Juſtice obtained by Faith* [e], but ſetting aſide religious Notions, Circumciſion is, and has long been, judged neceſſary in thoſe hot Climates, both becauſe their Foreſkin being very long, becomes a Sink of Dirt and Uncleanneſs, and is thought by them to be an Obſtacle to Generation.

The Day of Circumciſion is a Day of Joy for all the Relations of the Child. He is carried on Horſeback with Kettle-drums and Tabors ſounding, dreſſed in his beſt Attire, followed by his School Companions, who pronounce aloud ſome Paſſages of the *Koran*. Being brought Home, he is directed to repeat the Profeſſion of Faith, [f] holding up one Finger, and then circumciſed. Our Readers have in the

[a] See *Beſpier* on *Ricault* at the End of the ſecond Tom. Pag. 684.
[b] *Pocock* in his *Specim. Hiſtor. Arab.* Pag. 320.
[c] So ſays *Ricault*; but *Thevenot* in the firſt Book of his Voyages, Chap. 32. ſays they circumciſe at eleven or twelve.
[d] See *Chardin*, Tom. 2. Pag. 293. *Thevenot* above cited; and *Tournefort* who enters more into Particulars than the other two.
[e] St. *Paul* iv. Ver. 11. *Signaculum Juſtitiæ Fidei.*
[f] *There is no other God but God*, &c.

Print a Repreſentation of a Child led to be circumciſed. " When [a] a grown up " Perſon embraces *Mahometiſm*, he is led on Horſeback, carrying in his Left- " hand a Dart, with the Point turned towards his Heart, to teſtifie that he will " rather ſuffer himſelf to be pierced through the Heart, than renounce his new Re- " ligion." But *Tournefort* ſays they only make their new Converts lift up a Finger, probably out of Contempt for ſuch Perſons who leave the Religion in which they were brought up: After all it is likely theſe Cuſtoms vary in different Countries: For at *Algiers* the Renegadoes are [b] circumciſed, and led about the Town, as is ſaid before, in the midſt of a Guard of *Barbarians* with drawn Scymitars; to let them know, they are to be cut in Pieces, if they ſhew the leaſt Inclination to return to *Chriſtianity*.

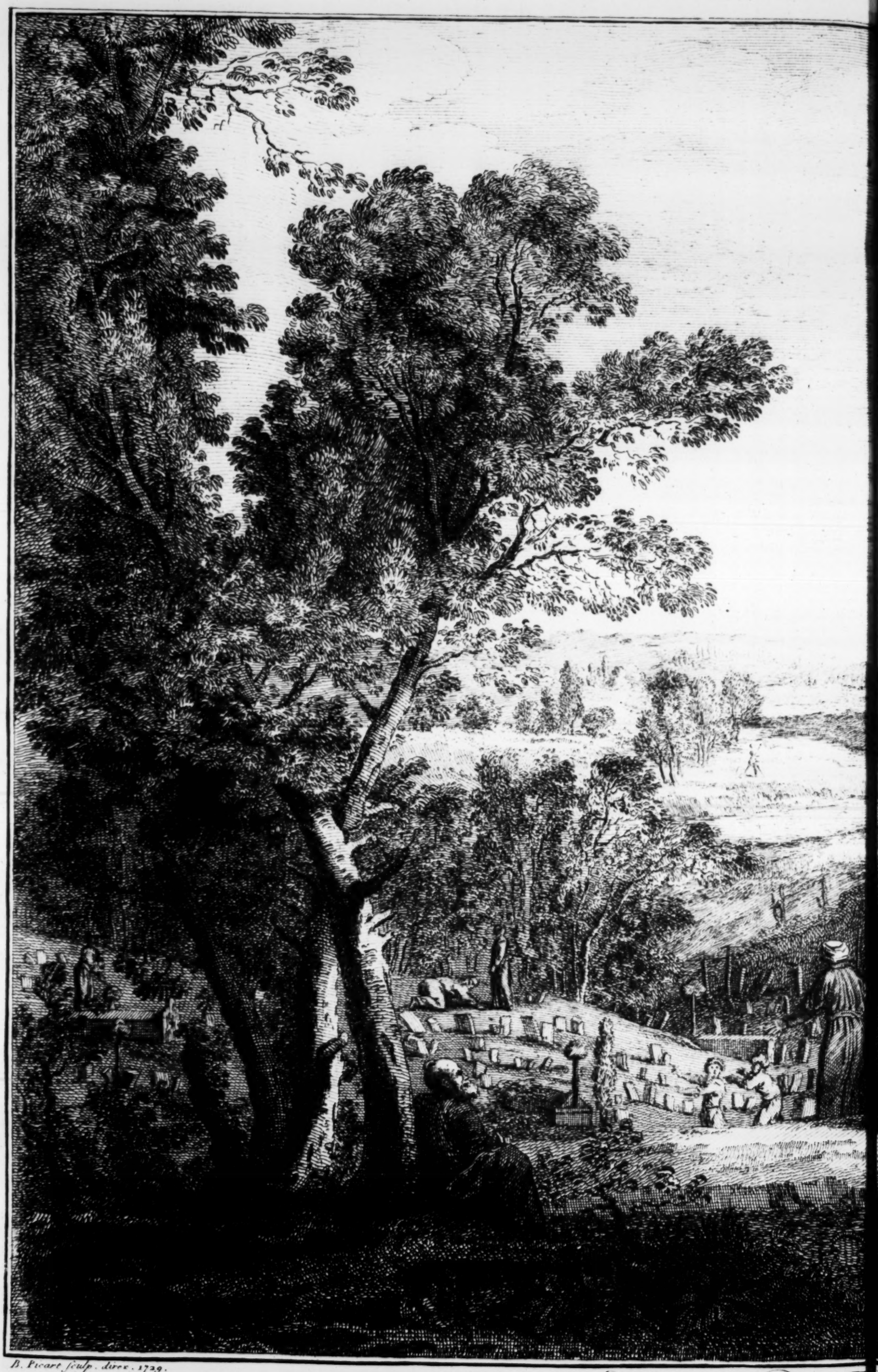
Boys have a Name given them on the Day of their Circumciſion, but this Cuſtom is alſo ſubject to ſome Variations. *Tournefort* ſays the Father gives what Name he pleaſes to his Child as ſoon as 'tis born, holding him in his Arms, and lifting him up to offer it to God; after which he puts Salt into his Mouth, and gives him a Name with a Bleſſing. Superſtition creeps in, for in *Perſia* ſeveral Names taken out of the *Koran* are huddled together, one of which drawn by an Infant, is given to the Child. This we learn from *Chardin*. Another Cuſtom worth our Reader's Notice is, that, by breaking the little Finger, of thoſe who die without Circumciſion, before they are buried, they ſeem to implore God's Mercy upon them. Yet ſeveral *Mahometans* do not look upon Circumciſion as an indiſpenſable Act of Religion, or neceſſary to Salvation: Whilſt others think this Ceremony confers *inward Faith*, and that God will not hear the Prayers of an uncircumciſed Man: Some *Muſſulmen* are of Opinion that the Circumciſion of the Father has an Influence on his Children, and ſaves them: Not unlike ſome rigid *Calviniſts*, who think that Children that die without Baptiſm, are nevertheleſs regenerated, elected, and ſaved by the Efficacy of their Parents Faith. We muſt not omit mentioning the Superſtition of ſome barren Women, who ſwallow a *Preputium* as an infallible Remedy to become fruitful.

We ſhall conclude this Subject, with ſome Remarks on the Birth and Education of Children: Some farther Account of the *Mahometan* funeral Rites, ſhall put an End to this Diſſertation. 1. When the Children of Princes and great Lords are born, the Moment of their Birth is kept very ſecret, to avoid all Charms and Witchcraft, and to prevent Aſtrologers from caſting their Nativity, and foretelling ſiniſter Events; as if the Life of one Man could depend on the Gueſſes of another Man, who does not know what is to happen to himſelf the next Moment: But the *Mahometans* are not the only People, who are biaſſed by ill-grounded Hopes and frivolous Fears. 2. The *Mahometans*, like other Nations, admit of adopted Children: This is very common amongſt the *Turks*. The Manner of doing it, is to make the adopted Perſon put on and go through the Shirt of the Perſon who adopts him. This Adoption is called [c] *Akhrat*. 3. *Ricault* makes very judicious Reflections on the Education of thoſe who are to ſerve the *Grand Seignior*: And they may be applied to the bringing up other Children. Next to the chief Points of

[a] This *Ricault* tells us.

[b] *Pitts* in his *Religion and Manners of the* Mahometans, which Book was printed at *London* in the Year 1731.

[c] See *Herbelot* in his *Biblioth. Orient.* on that Word.



B. Picart sculp. direx. 1729.

L'enterrement des Turcs

J. Folkema sculp.

des Turcs de Constantinople.

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Religion; Beauty and Strength of Body are moſt minded by *Muſſulmen*, who are perſuaded a deformed Body can but cover a baſe Soul: The *Indians* even pretend that ſuch Bodies are Priſons, into which Souls are caſt for great Crimes committed in a former Life: And moſt Nations have imbibed the ſame Idea, or at leaſt, that Beauty is a great Ornament to Virtue [a]. 4. But as the ſame *Ricault* informs us [b], this Beauty, and the Love which it occaſions, often degenerates into abominable Vices, too common in all Nations antient and modern, even thoſe who are not far diſtant from the frozen Climates of the *North*.

The Mourning for the Dead begins with ſuch loud Cries and Lamentations made by the Women, as publiſhes the Death to the moſt diſtant Neighbours. In *Africa*, beſides theſe cuſtomary Tears and Howlings, they dawb their Faces with Soot and Oil, in which ſome Blacking has been ſteeped. Thus thirty or forty Women with diſhevelled Hair, and ſome of them tearing and ſcratching their Fleſh with their Nails or with Needles, enter upon the neceſſary Preliminaries of a Funeral.

The Cuſtom of making loud Cries, and noiſy Lamentations for departed Friends; of rolling in the Duſt, or covering one's ſelf with Aſhes, *&c.* is very antient in the *Eaſt*; and not much altered amongſt the modern Inhabitants of thoſe Countries, as we may learn from the Accounts given by Travellers. Chriſtians are not ſo boiſterous and ſhowy in their Mourning: A long Cloak with a Hatband and black Clothes are the outward Tokens of the Sorrow of a Child, a Brother, a Siſter, a Huſband, or a Wife, for the Death of a Parent and the other reciprocal Relations; with this only Difference: That Widows mourn for the Loſs of their Huſbands longer, and in a cloſer Manner. This Cuſtom is complied with, whether the Sorrow is real or only feigned; in the ſame Manner as we ſee thoſe who are met in a Church on ſome ſolemn Occaſion ſeemingly praying, and repenting, as to outward Appearance, for fear of being looked upon as wanting Religion, or being Atheiſts or Infidels. *Thevenot* [c] informs us, that theſe *Turkiſh* Women give over crying, when there are no Witneſſes of their Tears, being *hired* for that Purpoſe, which laſts ſeveral Days, and is renewed at the End of the Year. In order to the Burial, the Corpſe is waſhed and ſhaved, Frankincenſe is burnt about it, to expel the Devil and other evil Spirits, which, as the *Mahometans* and ſeveral other Nations believe, rove about the Dead, no leſs than about the Living. This Ceremony being over, the Body is put in a Burial-dreſs without Seam, that it may, as they pretend, kneel with leſs Difficulty, when it is to be examined in the Grave .... The Coffin is covered with a Pall, preceded by *Imans* who pray, and followed by the Relations and Friends of the deceaſed, with the Women who lament and ſhed Tears [d]. At the Grave the Corpſe is taken out of the Coffin, and put into the Ground: The Women ſtay there to Cry.

" The Difference, ſays *Thevenot*, betwixt the Graves of the *Turks* and of the " Chriſtians in thoſe Countries, conſiſts in a Board, which the *Turks* put over the " Corpſe ſlanting, ſo that one End of it touches the Bottom of the Grave, and the

[a] *Gratior & pulchro veniens e corpore Virtus.* Virgil.

[b] See *Ricault* in his *State*, &c. Book 1. Chap. 7. *Thevenot* aſſures us, this abominable Crime is the Subject of moſt *Turkiſh* Songs: The *Grecians* were alſo guilty of it, as appears by *Anacreon*: It has alſo found Admittance, even in Wedlock, amongſt the *Mahometans*; in which Caſe the Woman may require to be divorced; and to expreſs the Reaſon of her deſiring a Separation, ſhe turns her Slipper upſide down before the Judge.

[c] In his *Voyage*, Tom. 1. Chap. 43.

[d] The Print here annexed repreſents a *Turkiſh* Funeral at *Conſtantinople*.

" other leans againſt the Top of the ſaid Grave .... But neither *Turks* nor *Chriſtians* " bury the Dead in Coffins." Moreover the *Turks* place a Stone at the Head of the Corpſe, for the Convenience of the Angels who are to examine the Deceaſed: This Civility paid to them will, as the *Mahometans* ſuperſtitiouſly believe, make them more indulgent: Thus they contradict themſelves, Angels they own to be Spirits, yet they put a Seat for them. But God, who is *merciful* to repenting Sinners, is infinitely *juſt* and ſevere againſt Hypocrites.

The Palls are different, and the Tombs variouſly adorned, according to the Condition and State of Life of the Deceaſed, Soldiers, or Churchmen, rich or poor. The *Mahometans* Burying-places are by the high Road, " to put Travellers in mind, " ſays *Thevenot*, to offer their Prayers to God for the Dead, and obtain his Bleſſing. " For which Reaſon, thoſe who build a Bridge, or ſome other publick Fabrick out " of Charity, are likewiſe buried in, or near them. So many large Stones are " erected in the Churchyards, that a Town might be built with them. After the " Funeral, the Relations and Friends of the Deceaſed come ſeveral Days ſuc- " ceſſively to pray on his Tomb, beſeeching God to reſcue him from the Torments " inflicted by the black Angels; and calling the Deceaſed by his Name, they ſay to " him *fear not, but anſwer them bravely* ..... On the *Friday* following, Victuals " and Drink are brought to the Grave, of which whoever goes by, may freely " partake [a]."

The *Perſian Mahometans* have a ſtrange Notion, [b] that the Angel, who preſides at the Birth of Children, mixes ſome Earth with the Matter of which they are made, and introduces it into the Mother's Womb, at the Inſtant of the Conception; from whence they conclude, that every one muſt endeavour to die in the ſame Place, from which the Angel took that Earth. They have a more rational Cuſtom grounded on Principles of Humanity, which is, that whoever meets a Funeral muſt accompany the Corpſe, and even help to carry it, if their Help is wanted.

The ſaid *Perſians* have retained in their Mournings that old Ceremony of tearing their Clothes to teſtifie their Grief; and what is much more commendable, they give Alms during ſeven Days. But for the Satisfaction of our Readers, we ſhall preſent them with an Abſtract of the Account, which *Chardin* gives, of what is practiſed by the *Perſians*, from the Death of the ſick Perſon to the End of the Mourning for him.

" At the firſt Signs of an approaching Death ſmall Lamps are lighted on the " Terraſs or flat Roof of the Houſe; this puts the Neighbours and Paſſengers in mind " to pray for the ſick Perſon. *Molla's* or Prieſts are ſent for; they preach Repen- " tance to him, mentioning all the Sins of which he may have been guilty. He " anſwers *Tubé*, that is, *I repent*, to each Sin mentioned; and when he has loſt his " Speech the *Koran* is read by his Bed-ſide, till he gives up the Ghoſt. This is " ſoon notified to the whole Neighbourhood by exceſſive Out-cries and Lamenta- " tions. The Relations and other Friends rend their Clothes from the Neck to the " Girdle, tear off their Hair, ſcratch their Faces, ſtrike their Breaſts, and give all " the Signs of Sorrow and Deſpair; but the Women exceed all Bounds of Mode-

[a] This Cuſtom of eating and drinking at Funerals is very antient, and may be as a Token of another Life, and of the Immortality of the Soul. So ſome Nations have looked upon Birth-days as Subjects of Sorrow, and the Death as joyful Feſtivals. See *Pompon. Mela*, Lib. 2. *de ſitu Orbis*, Chap. 2.

[b] See *Thevenot* above cited, *Chardin*, Tomb. 4. Pag. 109. and others.

" ration

" ration in their Grief, not without a Mixture of long Complaints, tender and " moving Speeches, addreſſed to the Deceaſed.

" The *Cazy* or Judge is acquainted with the Death: They tell to his Porter " *ſuch an one is Dead*; he anſwers, *May your Head be ſound*; and goes to the Judge " to get from him a ſealed Piece of Paper, by which he gives Leave to have the " Body waſhed: The Leave coſts nothing, but the Porter who delivers it has ſome " Perquiſite more or leſs according to the Rank and Abilities of thoſe who deſire " it. This Paper is carried to the *Mordichour* or Body-waſher: (Which is " an Office he alone, or thoſe whom he appoints, can perform; to the End that the " Number of the Dead may be known, and what Diſtemper carried them off.) " The ſaid *Mordichour* ſends Men to waſh the Corpſe of Men, and Women to " waſh Women. The Waſher takes off the Clothes from the Corpſe; (they are " his Perquiſites, for no one can touch a dead Perſon without being defiled) and car- " ries it to the waſhing Place. There are ſuch Places in every Town, ſituated in " a retired and covered Part of it. *Iſpahan*, for Inſtance, being divided into two " Parts, has two *Mordichours*, and amongſt other waſhing Places there is a very " large one in a back Court of the old *Moſque*, twenty Steps under Ground. " This is done only to the Poor, for the Rich are waſhed at home in a Baſon " covered with a Tent, leſt any one ſhould ſee the Corpſe: When it is waſhed, all " the Openings are ſtopt up cloſe with Cotton, to keep in the foul Humours " which might defile it.

" This being over, the Body is put into a new Linen Cloth, on which, thoſe " who can afford it, cauſe ſome Paſſages of their holy Books to be written. Some " I have ſeen which contained the *Youchen*, a Book concerning the Attributes of " God, to the Number of a thouſand and one, which odd Reckoning is to ſhew " the infinite Perfections of God, which are not to be comprehended by a thouſand " Ideas, more than by one. The Linen about the Corpſe of *Saroutaky* (an " Eunuch Grand Vizier, who was murthered in the Reign of *Abas* II.) contained " the whole *Koran* wrote with *holy Earth* ſteeped in Water and Gum. They call " *holy Earth* that of thoſe Places of *Arabia*, which the *Mahometans* look upon as " conſecrated by the Bodies of the Saints who died there.....

" In this Condition the Corpſe is placed in a remote Part of the Houſe, and if " it is to be carried to ſome diſtant Burying-place, they put it in a wooden Coffin, " filled with Salt, Lime, and Perfumes, to preſerve it. No other Embalming is " uſed in the *Eaſt*. They do not take out the Bowels, this ſeems to them un- " cleanly and wicked. *Perſia* being a hot dry Country, the Bodies are ſoon put in- " to their Coffins, otherwiſe it would not be poſſible to do it, becauſe they ſwell " immoderately in eight or ten Hours. The Funerals are not accompanied in the " *Eaſt* with much Pomp. A *Molla* comes with the Coffin of the next *Moſque*, an " ill contrived, rough, unhew'd and ill jointed Box, made up of three Boards, " with a Cover which turns by a Peg; the Corpſe is put into it, and if the De- " ceaſed was poor, carried off without any farther Ceremony; the Bearers only " go with it, very faſt and almoſt running, and pronouncing ſlowly the Words " *Alla*, *Alla*, that is, *God*, *God*.

" At the Funeral of a Perſon of Quality, or one who is rich, the Enſigns or Ban- " ners of the *Moſque* are carried before the Corpſe: They are long Pikes of different " Sorts, ſome have at the End a Hand of Braſs or Copper, which is called *the Hand*

" *of Aly*; others a Half-Moon, others the Names of *Mahomet*, of his Daughters,
" and of his twelve firſt lawful Succeſſors, done in Cyphers; theſe laſt are called
" *Tchardé Maſſoum*, that is, *the fourteen pure and holy ones.* There are ſtill more
" Poles carried, at the Top of which are put ſome Braſs or Iron-plates, three
" Fingers broad, and three or four Feet long, but ſo thin that the leaſt Motion
" makes them bend; to them are tied long Slips of Taffety, which hang down
" to the Ground. Theſe Banners are followed by five or ſix led Horſes, with the
" Arms and Turbant of the Deceaſed: Next to them comes the *Sirparé* or the
" *Koran*, divided into thirty *Guiſve* or *Parts*, wrote in large Characters, each Letter
" being an Inch big: The chief *Moſques* have ſuch a one; thirty *Talebelme*, or
" Students, carry each one Part, and read it, ſo that the Whole is read over, before the
" Body is put into the Grave. At the Burial of a Woman the *Tcharchadour*, that is
" a Pall ſupported on four long Sticks, is placed over the Coffin. This is the greateſt
" funeral Pomp which the Friends and Relations cannot exceed, unleſs by adding
" more of each Sort of Standards, *&c.*

" The Neighbours or Servants of the Deceaſed carry the Corpſe, no Bearers being
" appointed to perform that laſt Duty: But the *Mahometan* Law teaches its Follow-
" ers to lend a Shoulder, and carry the Coffin at leaſt ten Steps. I have ſeen Per-
" ſons of Note alight when they met a Funeral, comply with that pious Cuſtom,
" and then get on Horſeback and proceed in their Journey, They do not bury any
" one in their *Moſques*, becauſe, though the Corpſe is purified, yet whatever it
" touches, or the Place in which it is put, is looked upon as defiled.

" In ſmall Towns the Burying-places are on the Road-ſide, without the Gates,
" as a moral Inſtruction to the Living: But in great Towns ſituate in a dry Air ſe-
" veral Church-yards are to be ſeen. The Graves are ſmaller in *Perſia* than in other
" Countries, only two Feet broad, ſix in Length, and four in Depth: On that
" Side of them, which is towards *Mecca* they dig a ſlanting Vault, which is as
" long and broad as the firſt Grave; they thruſt the Corpſe into it without a Coffin,
" the Face towards *Mecca*, and place two Tiles to cover the Head from the Earth,
" when the Grave is filled up: If the Deceaſed was rich or a Warriour, his
" Turbant, Sword, Bow and Quiver full of Arrows are ſet by him, and the Vault
" is plaiſtered up with Tiles. The *Sabieds*, who pretend to be Deſcendants of
" *Mahomet*, have no Earth thrown upon them, their Grave is only covered with a
" Stone or Brick, or that ſort of hard brown Marble common in *Perſia*.

" At the End of each Tomb Stones are erected, with a Turbant if it is a Man's
" Grave; but plain if a Woman's. The ſaid Tomb-ſtones ought not to exceed the
" Height of four Feet; commonly they are but two Feet high: The Inſcription
" on them, does not declare the Name, or Praiſes of the Deceaſed, it only
" contains ſome Paſſages of the *Koran*. The common People begin to viſit the
" Grave, at the End of eight or ten Days; the Women particularly never fail:
" The Churchyards are full of them, Morning and Evening, and on ſome parti-
" cular Feſtivals; they bring their Children with them, and lament the Loſs of
" their Friends with Tears and Cries, beating their Breaſts, tearing their Hair,
" ſcratching their Faces, repeating the ſeveral Dialogues, and long Diſcourſes,
" which they heretofore held with the Deceaſed: Every now and then ſaying,
" *Rouh, Rouh, Soul, Spirit, whither are you gone? Why do you not animate this*
" *Body? And you Corpſe, what occaſion had you to die? Did you want Gold, Silver,*

" *Clothes*

" *Clothes, Pleaſures, or tender Treatment?* They are comforted, and led away by " their Friends: Sometimes they leave there Cakes, Fruits, Sweet-meats, as an " Offering to the Angels, Guardians of the Grave, to engage them to be favour- " able to the Deceaſed.

" People of Quality generally order their Corpſe to be buried near ſome great " Saint of their Sect. They are ſeldom carried to *Mecca* or *Medina*, they being " at too great a Diſtance; but either to *Negef*, a Town in the Country called " *Kerbela*, where *Ali* the grand Saint of *Perſia* lyes interred, or to *Metched*, near " the Grave of *Imam Reza*, or to *Com* near *Fatimé*, both were Deſcendants of " *Ali*, or to *Ardevil*, near *Cheik Sephy*, at the Diſtance of two or three Months " Journey. Whilſt they prepare themſelves for this long Voyage, the Coffin is put " in ſome great *Moſque*, where Vaults are made for that Purpoſe, which are " walled up, to keep the Body from being ſeen, and they do not take it out, till " every Thing is ready to carry it off. The *Perſians* fancy that ſuch Corpſe ſuffer " no Alteration; for, ſay they, before they putrifie, they muſt give an Account to " the Angels, who ſtay at the Grave to examine them: But I have often met " with dead Corpſe which ſtunk enough to convince them of the Folly of ſuch " a Notion. The funeral Convoy never goes through a Town, this would be a " bad Omen, as they think; *the dead muſt go out, but not come in*, is a common " Saying amongſt the *Perſians*.

" The Mourning laſts forty Days at moſt; it does not conſiſt in wearing black " Clothes, (that Colour is looked upon in the *Eaſt* as *the Devil's Colour*, and " *a helliſh Dreſs)* but as we ſaid before, in loud Cries and Lamentations, in ſitting " without Motion, half clad with a brown Gown or one of a pale Colour; in faſting " for eight Days, as if they were reſolved to live no longer. Other Friends ſend or " come themſelves to comfort the Mourners. On the ninth Day the Men go to " the Bagnio, have their Head and Beard ſhaved, put on new Clothes, return their " Viſits, and the Mourning ceaſes abroad; but at home the Cries are renewed now " and then, twice or thrice a Week, chiefly at the Hour of the Death: Theſe " Cries diminiſh gradually till the fortieth Day, after which no farther mention is " made of the Deceaſed. The Women are not ſo eaſily comforted..... for the " State of Widowhood is generally for Life in the *Eaſt*.

" The Motives of Conſolation alledged in *Perſia* on the Death of Friends and " Relations are rational, and grounded on ſolid Philoſophy. They compare this " Life to a *Caravan*, or a Company of Travellers; all come at laſt to the *Cara-* " *vanſeray* or Inn, yet ſome arrive ſooner, ſome later."

A

Continuation of the foregoing

DISSERTATION;

OR, A

General Account of the Religious Ceremonies

OF

MAHOMETISM.

WE ſhall inſiſt chiefly on the *religious Ceremonies* of *Mahometiſm:* But before we enter upon the Deſcription of the Clergy of the *Muſſulmen*, we muſt premiſe a ſhort Account of the Power of their Monarchs.

The Sultan or Grand Seignior, whom this Print repreſents, is an abſolute Prince, but often expoſed to ſudden Revolutions by the Soldiery, the Courtiers, and the People, riſing in Rebellion againſt him, depoſing, and ſometimes putting him to Death. This happens likewiſe in *Perſia* and *Arabia*, but much more frequently in *Africa*; the *Mahometans* of that Country being the moſt ſavage and cruel. The antient Cuſtom, which makes Eaſtern Nations Slaves to their Princes; *Muſſulmaniſm*, which ſubmits the Subjects to the arbitrary Power of the Sovereign, may have inſpired the *Africans* with that barbarous Behaviour which they have inherited from their Anceſtors: However the *Mahometan* Princes, the Courtiers, and the People, are by Turns Slaves one to the other; a ſad, but common Conſequence of Deſpotiſm.

" The *Cadies* and *Turkiſh* Lawyers [a] ſay, That the *Sultan* is above the Laws, " that he may explain them, or abrogate them as he pleaſes, that his Word is the " Law, and his Interpretation infallible. He often conſults the *Mufti*, but *meerly* " for Form Sake, and to content the People."

The Emperor newly choſen is led with great Solemnity to the *Moſque* of *Ajoub* or *Youp*, who is a *Mahometan* Saint, and as they ſay, was a Companion of *Mahomet*. There Prayers are offered up to God to obtain Strength, Wiſdom, *&c.* with as little Succeſs, as in ſome Chriſtian Countries: The *Mufti* embraces, and

[a] See *Ricault*, Book 1. Chap. 1.

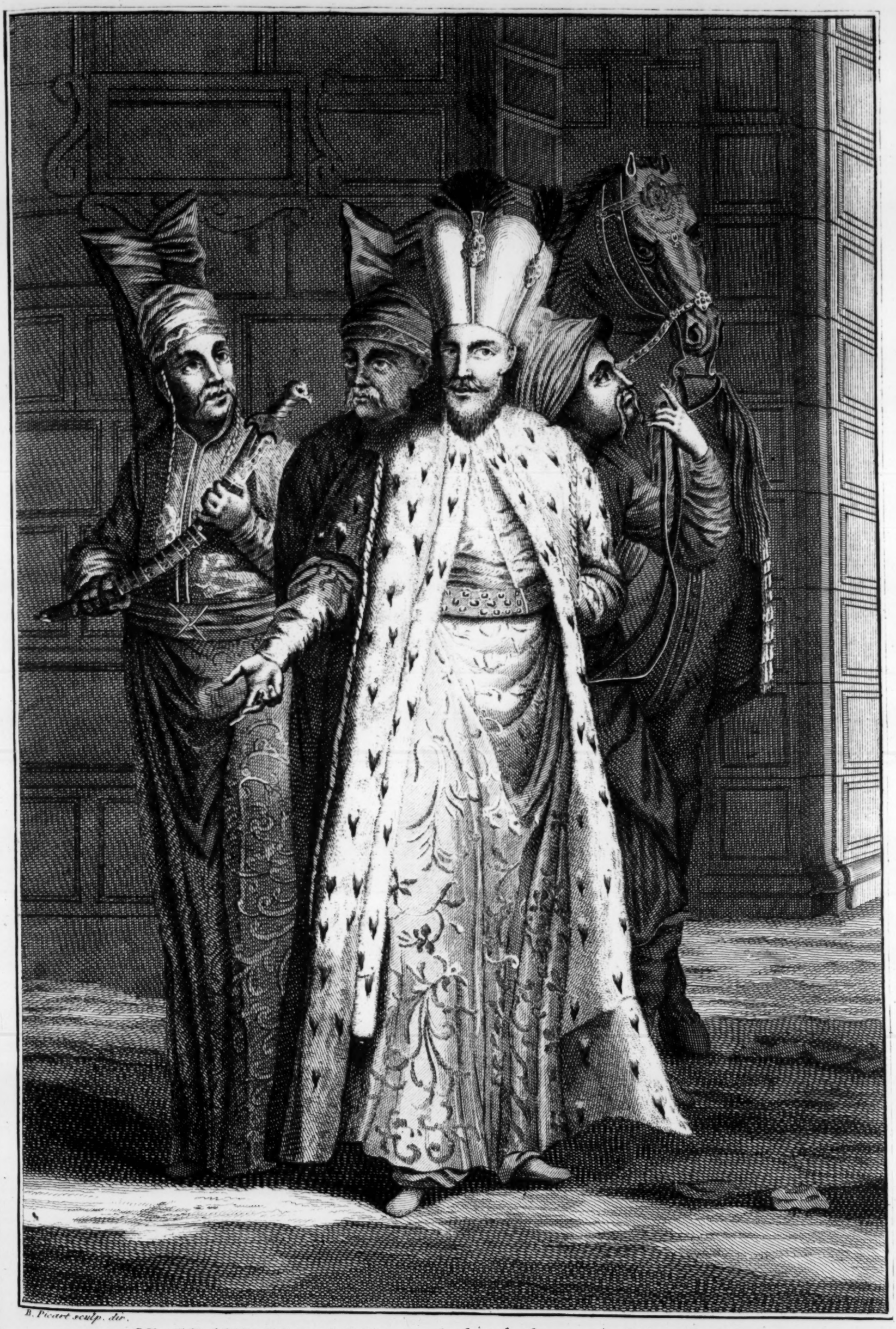
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B. Picart sculp. dur

LE MOUFTI, ou Chef de la Loy.



B. Picart sculp. &c.

LE GRAND SEIGNEUR en habit de Ceremonie le jour de Beiram

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B. Picart sculp. &c.

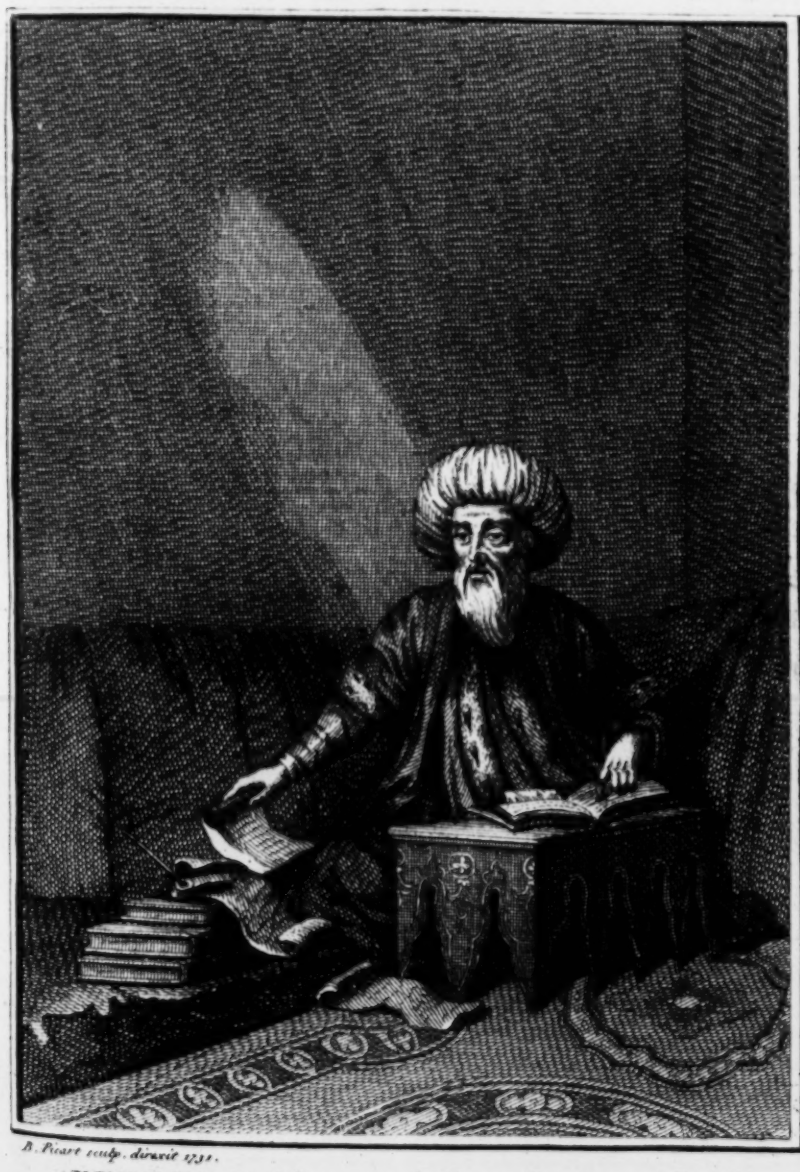
LA SULTANE ASSEKI, ou SULTANE REINE.



LE CADI-LESKIER, Chef des Loix, Il y en a un d'Europe et un d'Asie.



EMIR Homme de Loy de la Race de Mahomet



B. Picart sculp. direxit 1731.

EFFENDI Homme de Loy dans son Etude.



IMAN. Ministre d'une Mosquée.

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gives his Bleſſing to the Sultan, and girds him with a Sword, ſays *Thevenot*. The Prince takes an Oath to protect the Religion and Laws of *Mahomet*; the Viziers and Baſha's having firſt made a low Bow to him, touching the Ground with their Foreheads, kiſs the Hem of his Robes, *&c.* on their Part, this is an outward Ceremony, in which the Heart has ſeldom any ſhare; and on the Prince's Side, as the *Koran*[a] gives him the Title of *the Mouth and Interpreter of the Law*, the Wiſdom which was begged of God in his Behalf, conſiſts only in following his Paſſions, which are favoured by the Courtiers for their own Profit, without ever minding the Intereſt of the People, whom they think born only to be Slaves. *Ricault* makes ſome highly judicious Obſervations[b] on the Authority of the Grand Seignior, to which we refer our Readers, who will find in them, that the *Mahometan* Doctors are not ignorant of the Diſtinction between *the two Swords*[c]. In civil and temporal Affairs, the Prince is arbitrary, and his Will is his Law, ſay they, but it is not ſo in religious and ſpiritual Concerns in which his Power is confined: But they may, like other Nations, miſtake the Power claimed by their Prieſts, for Religion's Rights; this is beſt known by reading their Hiſtory, and being acquainted with their Politicks. Be that as it will, the greateſt Lords in *Turky* value themſelves as much upon the Title of *Kouli* a Slave, as any *Engliſhman* can do upon the Denomination of a *Freeholder*; ſuch are the different Notions of different Countries.

The *Mufti*[d] repreſented in the Print is the Head of the *Turkiſh* Clergy, and of the Doctors of the Civil Law; he is the Interpreter of the *Koran*, and the Governor of Religion. When conſulted about Caſes of Conſcience, his Anſwers are always accompanied with this Reſtriction, *God knows what is beſt*; a ſure Proof that he neither thinks himſelf, or his eſteemed by others as infallible. Yet *Ricault* aſſures us, that the *Cadies*[e] follow punctually his Deciſions, by which Law-ſuits are ſoon determined without Appeal or Fraud. So far they may act better than ſome Chriſtians. *Tournefort* informs us, that the *Mufti* has three Officers under him, one of which ſtates the Queſtion free from all Circumſtances which might render it more intricate; the ſecond Copies it out fair; the third puts the *Mufti*'s Seal to it after he has anſwered it. The *Mufti* is wholly dependent on the Sultan, who names him, elects him, does not call an Aſſembly of Prieſts to beſtow that Dignity upon him, after a long Series of Cabals and Intrigues; neither is the Sovereign afraid of depoſing him. There is but one *Mufti*, who reſides at *Conſtantinople*, and the three *Cadiliſquers* of *Europe*, *Aſia* and *Egypt* adminiſter Juſtice under him in thoſe reſpective Provinces, and the *Mufties* are often choſen out of theſe *Cadileſquers*.

Next to them in Dignity are the *Molla's* or *Moula's*, that is, *Maſter* or *Lord* in *Turky*; but the ſame Word pronounced *Muley* according to the *African* Dialect, is the Name of the Sovereigns of thoſe Countries, and ſignifies *King*. *Beſpier* in his Remarks on *Ricault* ſays, they are called by the *Turks Moula-Cadi's*, that is, *Maſter-Cadi's*, to ſhew their Superiority over the common *Cadi's*, who decide Controverſies in the Abſence of the *Moula's*. The Deſcendants of *Mahomet* are called *Emirs*[f];

[a] See the *Koran*, Chap. 52. the Princes apply to themſelves what *Mahomet* required of his Followers.
[b] *Ricault*, Book 1. Chap. 2.
[c] The ſpiritual and temporal Sword.
[d] An *Arabick* Word which, they ſay, ſignifies *a Doctor*.
[e] Another *Arabick* Word of the ſame Import as *Judge* or *Lawyer*.
[f] This Word, according to *Beſpier*, ſignifies any Superiór, as Emperor, Prince, Captain, *&c.* but is particularly applied to the Deſcendants of *Mahomet*. They are likewiſe called *Cherif*, *Noble*, *Said* or *Seid*, *Prince*. *Mor*, *Mitza*, *Mir*, Words uſed by the *Moguls*, *Tartarians*, and *Perſians*, are Corruptions of the Word *Emir*.

they have great Privileges according to *Ricault*, and we learn from *Beſpier*, that they are called *Children of the Prophet*; which Quality, whether they are really ſuch or no [a], intitles them to wear a green Turbant, and no one is to beat them, or offer an Injury to them, under Pain of loſing their Hand, which is often eluded by firſt taking off their Turbant with a ſhew of great Veneration, after which they may be ill uſed without incurring any Penalty. The chief *Emir* has Guards and Officers under him, as may be ſeen in the Print: He is called *Nakib Eſcuref*, which *Beſpier* renders by the Word *moſt eminent*, and has Power of Life and Death over the other *Emirs* [b].

The *Alemdar* is an Officer of ſome Diſtinction amongſt the *Emirs*; he may be called in *Engliſh Standard-bearer:* When the Sultan appears in publick on ſome ſolemn Occaſion, the *Alemdar* carries *Mahomet*'s green Standard [c]. We muſt not omit mentioning the *Effendi* [d], the *Mueſims* [e], who call the People to Prayers: Our Bell-ringers and Porters or Beadles, ſeldom, if ever, riſe higher; but the *Mueſims* often become *Imams* or *Pariſh-prieſts*, who are generally choſen from the *Mueſims*. A good Life, and knowing to read the *Koran*, are the only Qualifications required to be an *Imam*. The *Muſſulmen* of the vacant Pariſh preſent to the *Vizier* the Perſon whom they think worthy to fill up that Place: The *Vizir* orders him to read ſome Verſes of the *Koran*, upon which he is admitted, and becomes a *Mahometan* Prieſt without any farther Ceremony. They do not pretend to any *indelible Character*, and may become Laymen and loſe their Prieſtly Office, *ſo ſacred amongſt Chriſtians*, without any Formality.

The *Imams* ſay the Prayers aloud at the appointed Time: Every *Friday* they read ſome Verſes of the *Koran*; they preach ſometimes, but on great Feſtivals this is performed by the *Hodgia's* [f], who are Doctors, Preachers, and Lawyers, for the *Mahometans* do not diſtinguiſh, as we do, the Church from the State.

The *Perſians* had likewiſe heretofore their high Prieſt called *Sedre* [g], an *Arabick* Word [h], which literally ſignifies the *inward Part of the Body and the Breaſt*; but is applied as a Token of his high Dignity, to the Head of their Religion, who was the ſupreme Judge of all Cauſes Eccleſiaſtical in *Perſia*, and even of ſuch civil Cauſes which had any Connexion with ſpiritual Concerns. He had the Inſpection of all the Churches Revenues, and collated all Benefices and Livings; at laſt a King of *Perſia*, either upon Account of Abuſes, almoſt unavoidable in the Exerciſe of ſo great a Power, or to diminiſh that exorbitant Authority, made two *Sedres*. One is named the particular *Sedre*, and takes the Adminiſtration of royal Foundations and Legacies; the other preſides over the Church Income given by private Perſons, and retains the general Appellation of *Sedre*, but gives Place to the particular *Sedre*. Next to them is the *Cheik-el-Iſlam*, called by *Chardin the elder of the Law*, after

[a] The chief *Emir* gives a Pedigree to his Favourites, and this is liable to great Abuſes.

[b] They are not to be confounded with the *grand Emirs* of *Arabia Deſerta*, one of whom is mentioned by *La Roque* (in his *Voyage to the grand Emir's Camp*) with large Encomiums.

[c] This is very different from the other Standards mentioned by *Marſigli*, which may be ſeen in the Print, with the Half-moon, left out by other careleſs or ignorant Engravers. We ſhould have placed amongſt them this green Standard, which ſome ſay is *Pyramidal*, but as Travellers vary in their Accounts, we ſhall only obſerve, that theſe three *Arabick* Words are ſet upon it, *Nazrum Min-Allah*, Help from God.

[d] *Effendi*, from the modern *Greek Authorities*, ſignifies *Maſter*, according to *Beſpier* in his Notes on *Ricault*. See the Print.

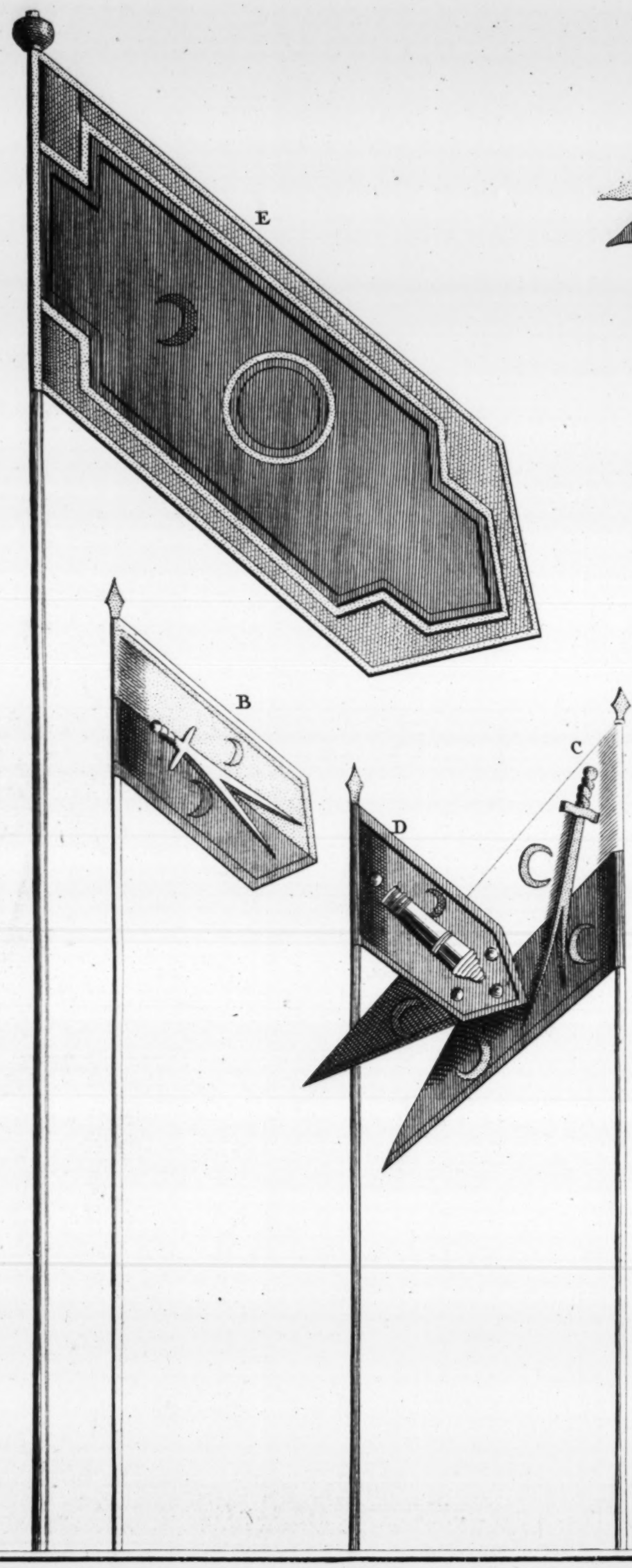
[e] Another *Arabick* Word which, ſays *Beſpier*, ſignifies a publick Cryer.

[f] See *Thevenot*.

[g] The Word *Sedre* is very like *Sudra*, which denotes the Veſtments of the high Prieſts of the *Perſian Magi's*. See 2d. Vol. on *Perſian* Idolaters.

[h] *Chardin*, Tom. 3. Pag. 397.

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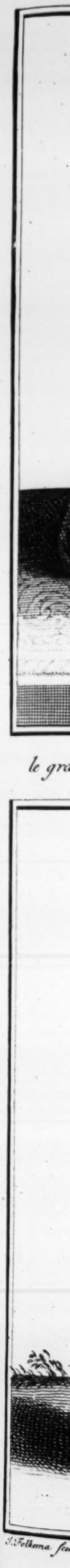


A. *Petite Enseigne ou guidon de la Cavalerie.*
B. *Drapeau des Janissaires.*
C. *Etendart de Cavalerie.*
D. *Drapeau des Canoniers.*
E. *Etendart du Grand Visir &c.*
F. *La Queüe de Cheval.*



EMIR Chef des descendans de ***MAHOMET***

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le grand **EMIR** *des* **ARABES** *du* **DESERT**



CRIMINEL gardé en Perse au **CARCAN**



Espece de **DERVIS** *qui voiage*



RELIGIEUX de l' ordre des **EDHEMITES**

J. Folkema. sculp

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whom the *Cazy* follows, though heretofore he had a ſuperior Rank to him. Theſe two were Dignities belonging to the Church, but they have found Ways and Means to draw all Cauſes to their Tribunal: In the Main, it is not an eaſy Matter to give an Account of the Juriſdiction of the various Dignitaries amongſt the *Mahometans* in *Turky* and *Perſia*, or in the *Eaſt-Indies*: The Will of the Prince is the Rule of the Increaſe, or Diminution of their Power; and *Chardin* himſelf is not very exact, or clear in the Deſcription he gives of them.

We may eaſily conclude from what has been ſaid, that the Sovereign is the Head of the *Mahometan* Church; the *Koran* contains both temporal and ſpiritual Laws, and is the Rule not only of the religious Tenets in which they muſt all agree to be good *Muſſulmen*; it is likewiſe the Standard of their civil Proceedings. The Grand Seignior raiſes and depoſes the *Mufti*, the King of *Perſia* does the ſame by the *Sedres* and *Cheik-el-Iſlam*: The Emperors of the *Indies* have an equal Power as to their *Cazies*; but what is moſt conducing to this abſolute Authority of *Mahometan* Princes is, that all *Muſſulmen* are from their Cradle taught to pay a blind Obedience and Reſignation to their Will.

The *Mahometan Religious Men* have a Right to be ranked amongſt their Churchmen. We have ſeveral Orders of them, ſo have the *Muſſulmen*, ſome of which live in Monaſteries, others in loneſom Solitudes, to be ſtill more retired from the World, abſtaining from ſenſual Pleaſures, free from Paſſions, and profeſſed Enemies to all Factions. They are generally called *Derviſes* [a], which Word in the *Perſian* Language ſignifies literally *a poor Man* [b], and raiſed that Idea in the Mind; as the *Greek* Word for a *Monk*, ſignified a Man who lived apart, and out of the World, to give himſelf up to Exerciſes of Piety. Theſe *Derviſes* are allowed to marry, from which Privilege the *Chriſtian Religious* are debarred. The Reaſon alledged by the *Mahometans* for this Liberty [c] is, that Men are too inconſtant to remain long in the ſame Diſpoſition.

The chief *Derviſes* are thoſe called *Mevelavites* [d], who profeſs Patience, Humility, [e] Moderation, and Charity. They obſerve an exact Silence before their Superiors, with Eyes caſt down, the Head leaning on the Breaſt, and bending their Bodies. They wear the coarſeſt Shirts, and the moſt ſevere have none, but put next to their Skin, a brown Waiſtcoat of Woollen-cloth, which reaches below the Calf of their Legs. This Stuff is made at *Cugna* in *Natolia* [f], which is the Reſidence of their General. They ſometimes button this Veſtment, but moſt of them go open breaſted to the Girdle made of black Leather; and to ſhew their Fidelity to God, or appear more holy than others, they burn their Breaſt with hot Iron, and like our *Religious*, practiſe ſeveral Auſterities, too long and various to be deſcribed. To be ſure ſeveral *Mahometans* fancy ſuch an exteriour is more likely to obtain the Graces

[a] See *Herbelot's Biblioth. Orient.* at the Word *Derviſhe*. The *Arabick* Word *Fakir* has the ſame Signification, and the Word *Soſis* amongſt the *Perſians*. The Inſtitution of theſe religious *Mahometans* is not more ancient than the Kaliff *Naſſer the Samanide*, who lived in the third Age from the *Hegira*. A Tradition cited in the *Rohban*, that is, *thoſe who fear God*, ſays expreſly there is no Monaſtick Life amongſt *Muſſulmen*.

[b] *Pietro de la Valle*, Tom. 1. Edit. in 12ves. of his Travels, ſays the Word *Dervis* ſignifies metaphorically a meek peaceable Man, and of a good Life, ſuch as a religious Man ought to be.

[c] See *Tournefort*, Letter 14. Another Reaſon is, that Celibacy is diſcountenanced in *Mahometan* Countries, and few Convents allowed.

[d] *Beſpier* ſays *Mewlana*, ſignifies all Superiors, chiefly *Religious*. *Tournefort* ſays they were ſo called from a Sultan of *Cugna*, called *Mevelava*.

[e] At leaſt they appear ſo before their Superiors and Strangers, but *Tournefort* ſays they are not always ſo modeſt: They drink much Brandy, and even Wine, often make uſe of Opium. See likewiſe *Ricault*.

[f] 'Tis the antient *Iconium*.

of Heaven, than the moſt fervent Prayers of other *Muſſulmen*, who are regular in their Lives, and modeſt in their Dreſs, without Singularity. But to go on with the Deſcription of theſe *Mahometan* Religious; their Shoulders are uſually covered with a white Blanket, they go bare legged, cover their Heads with a whitiſh Cap of Camel's Hair, in the ſhape of a Sugar-loaf, or ſomewhat in the Form of a *Cupola*, at the Top, yet reſembling a Turbant, by the Linen lapped about it. The Print you ſee repreſents a Prior of a Convent of *Derviſes*, another *Dervis* who conſtantly travels under Pretence of preaching the *Mahometan* Faith, but is in Reality a Spy and Agent to bring about Affairs of various Sorts; two other *Derviſes* differently clad, one of which, according to *Ricault*, Book 2. Chap. 13. has an oval ſhining Stone of Marble, Alabaſter, or Porphyry, which preſſes his Lips together, as an Emblem of Silence, Diſcretion and Prudence: Such was the Heathen God *Harpocrates*, repreſented with a Finger on his Mouth.

A farther Account of the Inſtitution of theſe *Mahometan* religious Orders, of their Noviceſhip, their Auſterities, their pretended wonderful Operations, to cheat the People, as Mountebanks do, of the Privilege which the *Egyptian Derviſes* claim by Inheritance, of enchanting Serpents and other venomous Inſects, *&c.* may be found in *Ricault*, in his Commentator *Beſpier*, and in all Travellers before them or ſince, who are all unanimous in theſe Particulars, and in moſt of the remarkable Things in the *Eaſt*.

The ſaid Print contains alſo a *Deli*, literally a Fool or Madman: But, as *Ricault* [a] ſays, the *Deli's* are rather a Mixture of a Virtuoſo and a Bully; of which he gives ſeveral Inſtances; and likewiſe of their Endeavours to appear the reverſe of what is their real Character, not unlike the Hypocrites of all Religions.

The *Santons*, one of whom is likewiſe here engraved, are a wretched Sort of Men, as deſcribed by *Olearius* [b] under the Denomination of *Abdals*, that is, according to *Beſpier*, wholly devoted to God. They go bare headed, and with naked Legs, half covered with the Skin of a Bear, or ſome other wild Beaſt, without Shirts, having only a leathern Girdle about the Waiſt, from which hangs a Bag: Some of them have about the Middle of their Bodies a copper Serpent, beſtowed upon them by their Doctors, as a Mark of their Learning. *Ricault* adds to this Repreſentation of *Olearius*, that they are alſo called *Calenders* or *Calenderans*, but deſerve better the Name of *Epicureans* than of *Religious*. They are dangerous to any Religion or civil Society, pretending that all Actions are indifferent, which opens a wide Entrance to the greateſt Diſorders; as does alſo another of their Opinions, that God is ſerved in Stews and Taverns, as well as in the *Moſques*, and by Prayer, *&c.* They carry in their Hands a kind of Club, which they uſe, as our Mountebanks do their Rods: And indeed they are perfect Quacks and Cheats ſelling Relicks to Bigots, as the Hair of *Mahomet*, &c.

Laſtly, the above-mentioned Print ſhews an *Edhemite*, which is an Order of Hermites in *Perſia*, ſettled chiefly in the Province of *Chorazan*: They lead a hard mortified Life, and fancy themſelves *illuminated*; their Imaginations being heated by their Auſterities: Such fanatical Diſpoſitions may be found in Northern Climates, as well as in theſe hotter Regions. However, we ſee there are in all Countries, Men

[a] Book 3. Chap. 10.
[b] Tom. 1. *of his Voyages*, Pag. 971. and following, in the Folio Edit. of *Holland*.



PRIEUR d'un COUVENT de DERVIS



DELI espece de BRAVE qui suit le GRAND VIZIR



Diferens habillemens des DERVIS

F. M. La Cave Sculp.



SANTON autrement CALENDER et ABDAL

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who retire from the World, ſome to ſerve God in the Sincerity of their Hearts, others upon different Motives, often taken Notice of in this Work.

The *Moſques* have no Steeples nor Bells, as every one knows; the *Mueſims* ſupply the Want of Bells or Clocks, calling the People to Prayers, and telling the Hour from the *Minarets*, turning firſt to the *South*, then to the *North*, ſo to the *Eaſt*, and laſtly to the *South*. Purification always goes before Prayers. They do not enter into a *Moſque* till they have pulled off their Shoes; they reverently bow to the Place where the *Koran* [a] lyes, devoutly lift up their Eyes towards Heaven, ſtopping their Ears with their Thumbs, behaving with Modeſty and Humility. Their Prayers are directed to God alone, as being the only lovely, the only worthy to be adored, the only Maſter of our Hearts and Thoughts, the only one who can forgive and ſhew Mercy to us, *&c.* They reproach too, and repent themſelves of not having paid him all the Veneration due to his Eternal Majeſty: The Prayer from which this Extract is borrowed [b], contains no idle Repetitions, no ſenſeleſs and dark Expreſſions (as many Prayers [c] in other Countries) under Pretence of a ſuperior and more refined Spirituality. *Mahometiſm* [d] earneſtly recommends Prayer, as being the Key of *Heaven*, if performed with a Mind well diſpoſed, free from Diſtractions, with Faith, and a competent Knowledge of what we are to aſk of God. To this End *Mahomet* forbids praying [e] when drunk, or in ſuch Circumſtances in which ſenſual Pleaſures, though lawful, are apt to overcome, and be an Hindrance to the right performing religious Duties. Moreover *Mahomet* always joins Alms [f] to Prayer; but then he recommends ſo frequently the Cleanlineſs of the Body, that his Religion becomes Phariſaical.

Beſides the uſe of Beads, (which a Traveller, more knowing in modern Hiſtory than in Antiquities, pretends [g] the Chriſtians borrowed from *Mahometans)* the *Perſians* make uſe of ſeveral other Utenſils, in their Devotions: Firſt, They put upon their Shoulders the *Habba*, which ſeems to be an Imitation of the *Jewiſh* [h] *Taleb* or *Arbancanſot*: Secondly, The Carpet on which they pray, muſt be in the Shape of a *Moſque*'s Roof. Thirdly, On this Carpet are placed the *Koran*, a Comb [i] for their Hair and Beard, a Looking-glaſs, the above-mentioned Beads, ſome Relicks, ſuch as Pieces of Stuffs and other Things uſed in publick Proceſſions, or to cover the Tombs of Saints: Laſtly, Some of the holy Earth of *Mecca*, about the Shape and Size of a Plate, ſome round, ſome ſquare, *&c.* ſtampt with the Names of God, of ſome Saints, or the Profeſſion of Faith, or ſome Sentences of the *Koran*: "The uſe of theſe Plates is to put their Foreheads upon them in thoſe Adorations, "in which the Head is to touch the Ground [k]."

We ſhall now preſent our Readers with an Account of their Feaſts. *Friday* is kept holy by *Mahometans*, as the *Saturday* by the *Jews*, and *Sunday* by *Chriſtians*; either upon Account of *Mahomet*'s Entry into *Medina*, or becauſe God ended the

[a] *Tournefort*'s Letter 14. above cited.
[b] See *Tournefort* in the ſame Place, and *Chardin*, Tom. 4. Chap. 5.
[c] See many Prayers of the *Myſticks* and the late *Quietiſts*.
[d] See the *Koran*, Chap. 2. Chap. 5. and Chap. 20. in which *Mahomet* recommends domeſtick Prayers.
[e] See the *Koran*, Chap. 4. where he is more rational than many Caſuiſts.
[f] *Be conſtant in Prayer and Alms.* Ibid. See *Tournefort*, ibid. and *Ricault*, Book 1. on their Charity even to Plants, and to the Dead.
[g h] *Chardin*, Pag. 118. ſee the firſt Volume of this Work, Part 2. of *Jews* and *Roman Catholicks* about Beads, Canonical Hours and the *Taleb*, *&c.*
[i] See in *Tournefort* the Reſpect of *Mahometans* for their Beards.
[k] So ſays *Chardin* of whom we borrowed theſe Particulars.

Creation

Creation on that Day [a], or rather out of Policy; this being the Day, on which the antient *Arabians* held their publick and ſolemn Meetings; *Mahomet* kept to it: For as *Abulpharage* [b] obſerves, the real Motive of eſtabliſhing Feſtivals was that by publick Aſſemblies they might be more united, and have ſome Reſt from their Labours. However the *Mahometans* are very profuſe in their Praiſes on that Day, which they call the *chief and moſt excellent of all Days*, on which the laſt Judgment will happen.

Their Months are twelve, alternately of thirty and twenty-nine Days, in all 354. ſo their Year is eleven Days ſhorter than ours, which Inconvenience is, as we ſaid before, remedied by adding a Month at proper Periods; to which we ſhall add here, that by the moſt exact Computation the *Mahometan Hegira*, began *July* the 16th in the Year of *Chriſt* 622. The Names of theſe Months are, 1. *Moharram.* 2. *Saphar.* 3. *Rabia* the Firſt, 4. a ſecond *Rabia.* 5. *Sjumada* the Firſt. 6. a ſecond *Sjumada.* 7. *Resjeb.* 8. *Siaban.* 9. *Rhamadan.* 10. *Sjewal.* 11. *Dulkadha.* 12. *Dſulkaſſja*, or *Dulhaggia.*

[c] Four of them, *viz. Moharram*, *Resjeb*, *Dulkadha* and *Dulhaggia* were looked upon as ſacred by the antient *Arabians.* No War, no Hoſtility, was lawful, if begun, or carried on in theſe Months, and moſt of the *Arabian* Tribes obſerved this ſo punctually, that even the Murderer of their Father, or Brother, was not to be puniſhed, or any Violence offered to him, at that Time. *Dulhaggia* was ſanctified by the Pilgrimage of *Mecca*, *Dulkadha* as a Preparation to it, and *Moharram* as coming from it. *Resjeb* was held ſtill in greater Veneration, being kept as a Faſt by the *Arabian* Idolaters, who on the contrary ſpent the Month *Rhamadan* in Debauchery and Drunkenneſs. *Mahomet* ſeems to approve this Inſtitution of the ſacred Months in his *Koran* [d], wherein he blames thoſe *Arabians* who being tired with living ſo long without robbing, of their own Authority deferred the Sanctification of *Moharram* to the Month following. Againſt theſe Trickſters he enforces the keeping of the ſaid three Months, except the Caſe of a War againſt Infidels.

The firſt Feaſt we ſhall take Notice of, is the Moon, of the Month *Sjewal*, becauſe the *Bairam* [e] celebrated in that Month has ſome Affinity with our new Year, by the good Wiſhes and Congratulations then in Uſe with the *Mahometans.* This *Bairam* follows the *Rhamadan* Faſt, as *Eaſter* does that of *Lent*, and the *Muſſulmen* begin it by a ſolemn and general Reconciliation, as our *Eaſter* is remarkable by the Paſchal Communion. The *Bairam* is publiſhed, at the firſt Sight of the Moon of *Sjewal*, or if, the Weather being cloudy, the Moon cannot be ſeen as expected, the Feaſt begins on the Day following; for in that Caſe they ſuppoſe the Moon is changed [f]. The Diverſions then uſed are repreſented in this Print. Seats are ſet in the Streets, ſo contrived, that thoſe who ſet in them may ſwing in the Air, being puſhed faſter or ſlower; theſe Seats are adorned with ſeveral Feſtoons. They have alſo Wheels, on which People are alternately at the Top, Middle, and Bottom; a common Emblem of Fortune, the Changes of which, though ſo often deſcribed

[a] See *Sale's* Notes on Chap. 62. of the *Koran.*

[b] See *Abulphar. de moribus Arabum*, Pag. 30. and *Pocock*'s Remarks, Pag. 317, and 318. of his *Specim. Hiſt. Arab.* where he makes curious Obſervations on the *Friday.*

[c] See *Sale*'s Preliminary Diſcourſe, Sect. 7. Pag. 147.

[d] See the *Koran*, Chap. 5. and 9.

[e] They have two *Bairams*, one great here deſcribed, the other leſs, ſeventy Days after it, *viz.* on the 10th of *Dulhaggia.* This laſt is called the Feaſt of Sacrifices, on Account of the Victims offered during the Pilgrimage of *Mecca.*

[f] See *Ricault*, Book 2. Chap. 24. See alſo *Thevenot* and *Tournefort.*



Le BAIRAM ou la Paque des MAHOMETANS

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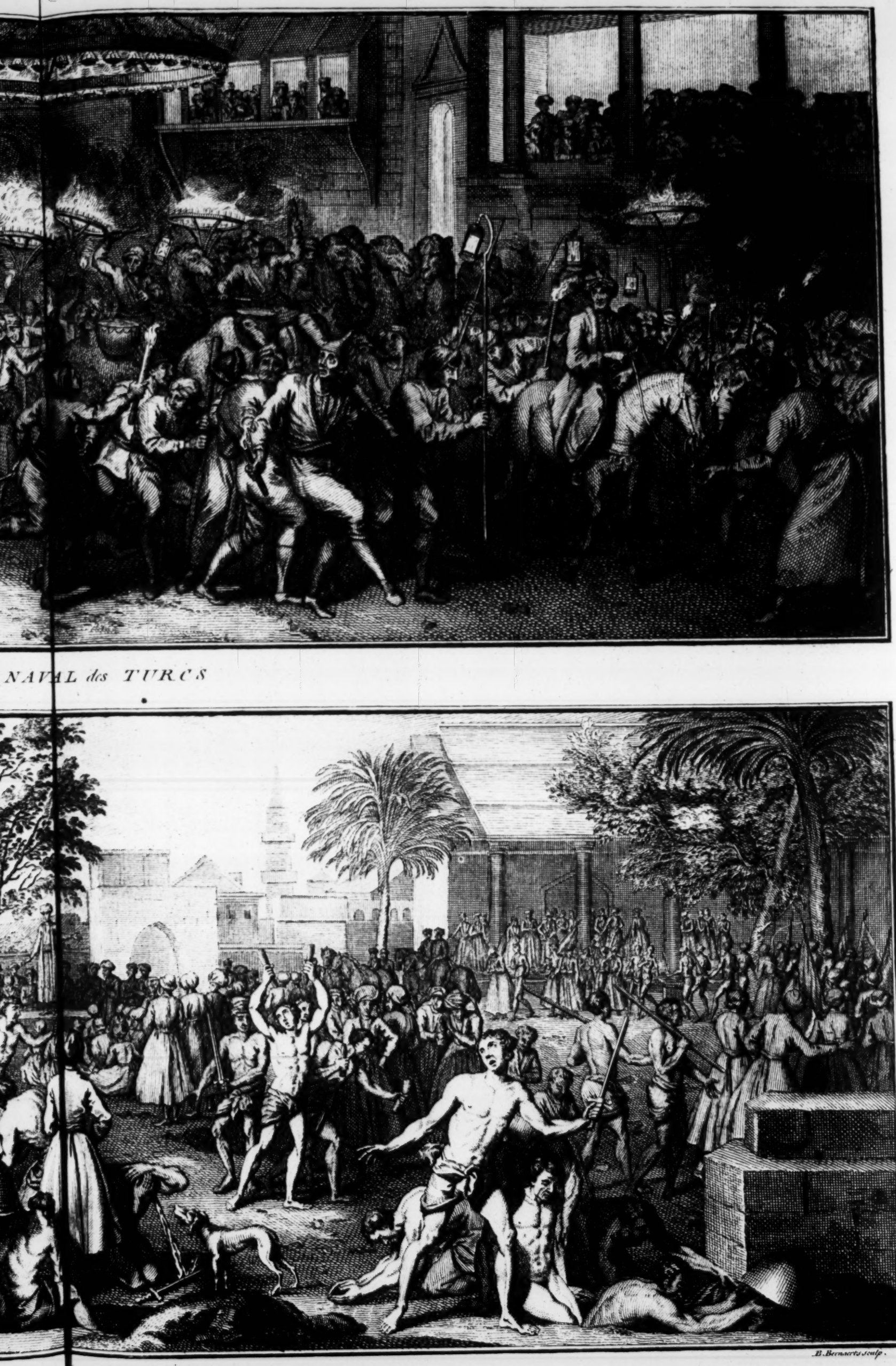
Le CARNAVAL de



F.F.D.B. inv.

La FETE d'HUS

NAVAL des TURCS



B. Bernaerts sculp.

E d'HUSSEIN.

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in Proſe and Verſe, ſtill overtake us when moſt unexpected. The Night betwixt the 4th and 5th Day of *Resjeb* is ſolemnized, on Account of the *Rhamadan* Faſt, though it happens two whole Months After. The Night from the 26th to the 27th of the ſecond *Rabia* is ſacred, becauſe *Mahomet* went then to Heaven upon the *Borak:* As that Impoſtor's Birth has occaſioned the keeping holy the Night of the eleventh to the twelfth of *Rabia* the firſt. The *Rhamadan* is according to Travellers a Mixture of Devotion and Debauchery: It begins with a kind of Carnaval, repreſented in this Place, and which *Thevenot*, an Eye Witneſs, deſcribes [a] in the following Words. " The 12th of *June* 1657 was the *Turks* Carnaval or Beginning of their " Faſt ..... it is called *Laylet el Kouvat*, that is, the *Night of Power*, becauſe the " *Mahometans* believe that the *Koran* then came down from Heaven. After Sun- " ſet, Lamps are lighted in all the Streets, chiefly in that called *Bazar*, a long " broad, and ſtreight Street, through which the Proceſſion marches Ropes are hung " every ten Steps, to which are tied Iron Hoops and Baſkets, holding each ſeveral " Lamps, thirty at the leaſt. All theſe .... being in a direct Line, furniſh a fine " Proſpect, and give great Light. Beſides theſe ſeveral Figures, ... and the " Towers or *Minarets* of the *Moſques* are likewiſe illuminated. An infinite Num- " ber of People crowd the Streets, and with the *Santons*, &c. (who make Part of " the Ceremony) go to the *Cadileſquer*, who lets them know whether the *Rameſan* " is to be kept that Evening. Being informed that the Moon has been ſeen, and " that this is the Night appointed for the Solemnity, about two Hours in the " Night, the *Santons* on Foot, and armed with Clubs, begin the March, each of " them holds a Taper in his Hand, accompanied with other Men carrying Creſſet- " lights. They dance, ſing, bawl, and howl, in the midſt of them; *Scheik-el-* " *Arſat*, that is, *the Prince of the Cornuto's* rides upon a Mule; as he goes by, the " People make loud Acclamations. After him ſeveral Men come upon Camels with " Drums, Kettle-drums, *&c.* followed by others in Maſquerade-dreſs on Foot, car- " rying Creſſet-lights, or long Poles, at the End of which are large iron Hoops " filled with Squibs and Fireworks, thrown amongſt the Mob .... Next to theſe " the Men of the *Beys* proceed on Horſeback with their Hand-guns, *&c.* .... and " the Proceſſion is cloſed by other *Santons* who celebrate by their Songs ..... the " Beginning of *Rameſan* ..... The Whole is compoſed of Scoundrels met together, " yet is comical and diverting, *&c.* ....." Their Faſt continues the whole Moon, and whilſt it laſts, eating, drinking, even ſmoaking and putting any Thing into their Mouths, is abſolutely forbidden from Sun-riſing, to Sun-ſet; but in Recompence they are allowed, all Night long, to eat and drink, whatever they pleaſe, without any Reſtraint, except Wine.... and heretofore the Law puniſhed thoſe who were convicted of drinking Wine, by pouring melted Lead into their Throats.

The *Perſians* have, ſays *Chardin* [b], three Feaſts peculiar to themſelves, *viz.* The next Day after their Lent, the Sacrifice of *Abraham*, and the Martyrdom of the Children of their great Prophet *Ali*. To theſe religious Feſtivals we muſt add a fourth, which is a civil Ceremony, at the Beginning of the New Year, and uſually laſts three Days, but at Court, it is kept eight Days ſucceſſively. On the firſt Day of the Month *Zilajé*, *(Dulhaggia)* at the Moment of the Sun's entering into *Aries*, this Feſtival is proclaimed: It is called the *Royal* or *Imperial New Year*, to diſtinguiſh

[a] In his *Voyages*, &c. Tom. 2. Book 2. Chap. 14. of the *Amſterdam* Edit. 1727.
[b] In his *Voyage*. &c. Tom. 1. Pag. 239. of the Edit. in 1735.

it from the real new Year, which the *Perſians* begin on the Day of *Mahomet*'s Flight from *Mecca*. *Chardin* gives a full Account of this Feaſt, to which we refer our Readers; and ſhall only take Notice, that having been diſuſed for many Years, it was re-eſtabliſhed [a] out of Policy, Superſtition, or the intereſted Views of ſome Aſtronomers very powerful at Court, who pretended that the Beginning of a Solar Year was a better Omen than that of a Lunar Year, eſpecially conſidering that the firſt ten Days of it and of the Month *Moharram*, are Days of Mourning in Memory of the Martyrdom of *Aly*'s Children.

This laſt mentioned Solemnity is better known by the Name of *Huſſein* or *Hoſſein*'s Feaſt. He was Son of *Aly* and of *Fatime*, Daughter to *Mahomet*, and was killed in a Battle, which he loſt, diſputing for the Dignity of *Kalif*. *Haſſein* his Brother loſt his Life with him. The Death of theſe *Mahometan* Prophets, or Heroes is ſtill mourned for, as repreſented in this Print, where ſome are ſeen half naked, and dawbed over with Blood, in Memory of their tragical End, others black their Faces and loll out their Tongue, with convulſive Motions of the Body and rolling their Eyes; becauſe theſe two Brothers, as the *Perſian* Legend relates, ſuffered ſo much by Drought, that they became black, and their Tongues came out of their Mouths: In the Intervals of thoſe pious Contorſions, they call aloud with all their Might, *Huſſein*, *Haſſein*, *Haſſein*, *Huſſein*. Theſe Ceremonies may have been borrowed from the *Syrians* and *Phœnicians*, deploring the Loſs of *Adonis*, which [b] was afterwards practiſed by the *Grecians*, who were Colonies ſettled by the *Phœnicians*, and received from them their Religion, and the Worſhip of that Libertine.

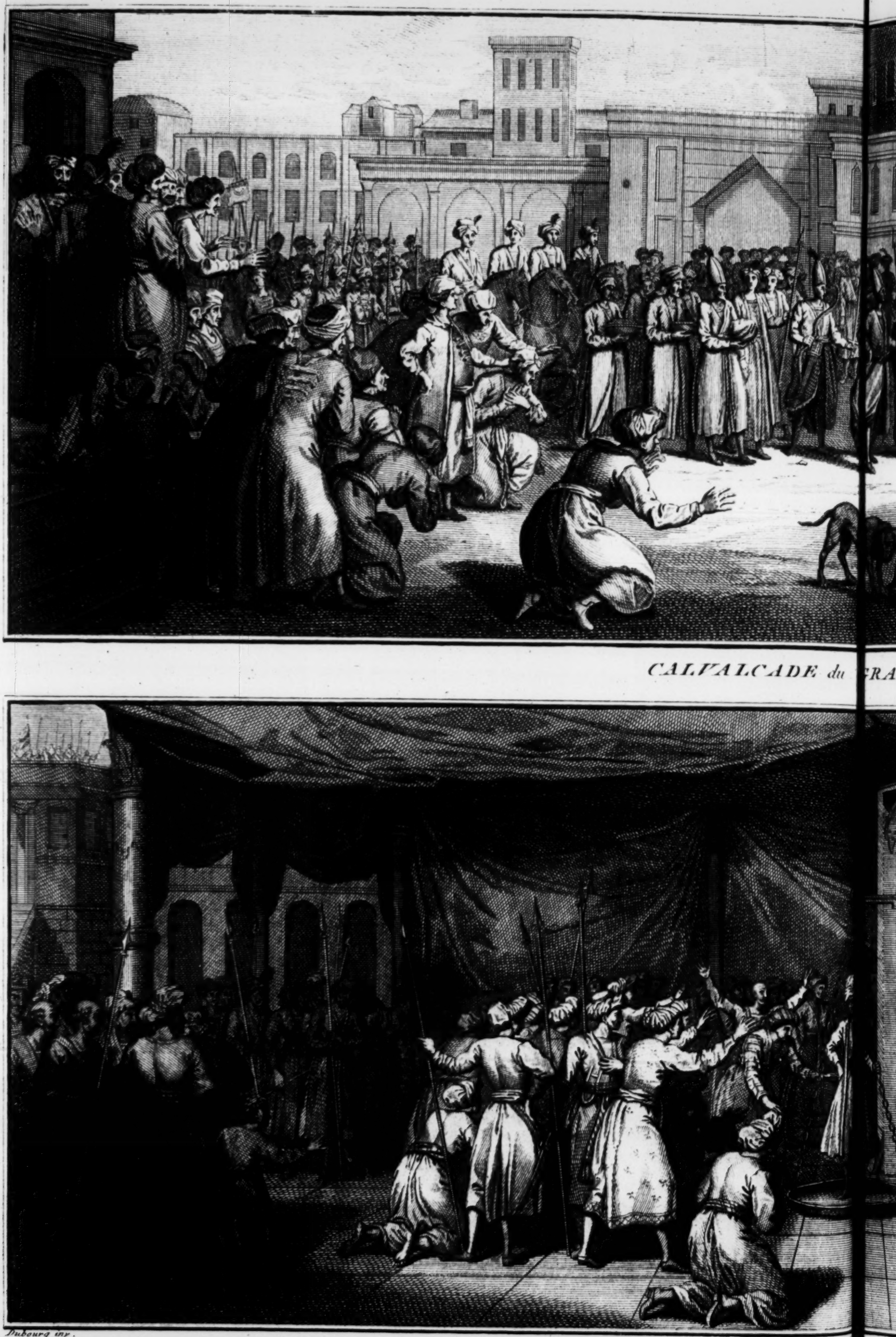
Thevenot [c] relates other ſingular Cuſtoms, obſerved on that Feaſt, which muſt not be omitted, becauſe they explain the Print. Some bury themſelves up to the Neck, and remain a whole Day in that Poſture, having their Heads covered with an earthen Pot. Others are no leſs ridiculous, with Colours flying, Drums beating, all in Armour, to mimick the Battle in which *Hoſſein* died. Shrines are likewiſe carried about, with the Figure of that pretended Saint. At laſt Rejoicings ſucceed all this Shew of Grief; they dance and jump about the Shrines. Such Follies are but too common in Chriſtian Countries on the moſt ſolemn Occaſions.

Another devout Ceremony obſerved on that Feſtival, is the preaching on the Myſteries of the two Brothers Death. " A *Soufi*, ſays *Chardin*, (a Sort of Bigot " who has the Art of ſpiritualizing Religion to Extaſies and Fanaticiſm) entertains " the Company on the Occaſion of this Feſtival, till the Preacher comes, who " reads firſt a Chapter of the Book called *Elkatel*, or the Murder. This Book is " divided into ten Chapters, containing the Life and Death of *Hoſſein*, one for each " Day of the Solemnity: Then he harangues for two Hours, and omits nothing " in his Power to draw Tears from the Audience." The Women play their Part, beating their Breaſts, crying and lamenting, to excite others to imitate their Sorrow. And this is all the Benefit reaped from ſuch outward Marks of a ſenſible Grief, which ſeldom works ſincere and laſting Converſions, either amongſt the *Perſians*, or in other Countries; ſuch paſſionate, religious, tender Affections ſeldom laſt longer than the Sermon, and then give Place to Paſſions of another Tendency.

[a] The ſame *Chardin*, Pag. 240.

[b] *Thammuz*, whom ſome take to be *Adonis*, others for *Oſiris*, lamented by the *Egyptians*. See *Selden*. Chap. 9. *Syntag.* 2. *de Diis Syris* & *Beierus* in his Additions.

[c] In his *Voyages*, &c. Book 2. Chap. 13. Tom. 3. Edit. of 1727.



CALIFALCADE du GRA

Dubourg inv.

La FÊTE du RAMID



OE du GRAND SEIGNEUR.



Cl. Duflos fecit.

TE du IDS au MOGOL

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Forty Days after this Feaſt, that of *Hoſſein*'s Head is kept, they ſay it was miraculouſly re-united to its Body. The Death of *Aly* is alſo celebrated with great Solemnity.

Abraham's Sacrifice is one of the chief *Mahometan* Feſtivals: The *Turks* call it *Behul Bayram*, that is, ſays *Chardin*, *the great Feaſt*; a Deſcription of it may be ſeen in that and other Travellers, whom we do not think neceſſary to copy. We refer our Readers to thoſe Writers, concerning the Feaſts of *Adam*'s Death; of the Peace concluded between *Mahomet* and the *Arabians*, in the eleventh Year of the *Hegira*; of the Gift of the Ring, in Memory of *Aly*'s Charity to a poor Man, to whom he gave a Ring of great Value, not to be interrupted in the Fervour of his Devotions, and of other religious and civil Solemnities. But we ſhall introduce an Account of two Ceremonies worth Notice, both by reaſon of the Stamps which repreſent them, and becauſe they regard crowned Heads. The firſt is a Cavalcade of the *Grand Seignior*, which *Thevenot* [a] deſcribes in the following Manner. " The " Sultan [b] being deſirous to make the Ambaſſador of the *Mogul*, a Witneſs of his " Glory and Riches; reſolved to march through the Town with Pomp. I had of- " ten ſeen him, ſays our Author, particularly on the Day, after the Night dedi- " cated to the Birth of *Mahomet*. His *Doliman* was of a Fleſh coloured Sattin, " and his Veſtment of near the ſame Colour. On his Turbant were two black " Tufts of Feathers, adorned with Diamonds, the one ſtreight, the other bending " towards the Earth. Many Eunuchs richly mounted went before and behind him, " two Equeries on Foot were near his Stirrups, the great on his Left, the other " on his Right. He was followed by two Pages, one on the Right-ſide, carrying " his Sword, Bow [c] and Quiver, the other on the Left-ſide, carrying his Turbant [d]. " Next came the [e] *Kilar Agaſi*, and the *Capi Agaſi* [f], and after them two other " Pages, carrying each a Silver Pot, one full of Water [g], the other full of *Sorbet*, " and ſome Pages more on Horſeback, followed by the *Peiks* [h] and *Boſtangis* [i] on " Foot. The Janizaries were ranged along the Street. The *Grand Seignior* having " performed his Devotions in the *Moſque*, put on another Veſt . . . . . mounted " a fine Horſe, (the Houſing was embroidered with Gold, the Bridle Gold, ſet " with precious Stones) and returned to the Seraglio, followed by a hundred Horſe- " men richly equipped, beſides ſeveral Eunuchs, and the ſame Officers as when he " went. Thus I have often ſeen him, and when he appeared in publick, he was " accompanied only by the Servants of his Seraglio. But this his Calvacade in fa- " vour of the *Mogul*'s Ambaſſador, was the moſt magnificent, of any made on ſuch " Occaſions. The whole Road from the Seraglio to Sultan *Mahomet*'s *Moſque*, to " which his Highneſs intended to go, was covered with Gravel: This is done on " every ſolemn going abroad, and every Inhabitant takes care to put Gravel before " his own Houſe, ſo that in the Middle of the Street, a thick even Gravel Walk

[a] See his *Voyages*, &c. Book 1. Chap. 57. Tom. 1. Edit. of 1727. He was an Eye-witneſs: All the magnificent Cavalcades are the ſame, as for Inſtance, when he has been inſtalled by the *Mufti*.

[b] *Mahomet* IV.

[c] *Selictar* or *Silendar-Aga*, literally *Keeper of the Sword* in a red Scabbard.

[d] *Dulbender-Aga*, Keeper of the *Turbant*.

[e] Chief Butler. But *Kizlar-Agazi*, ſays *Beſpier*, is the Keeper of the Maids; *Kiz* ſignifies a Girl, *Kizler* Girls.

[f] *Capi*, *Capa*, or *Capou Agazi*, is the Maſter of the Gates.

[g] *Ebrictar*, or as *Beſpier* ſays, *Ibrick-dar-Aga* carries the Water to drink, or for Ablutions. The *Iſchiouptar* or *Cubdar* or *Kuptar-Aga*, carries the *Sorbet*.

[h] The *Peiks* are Footmen, ſays *Thevenot*, but *Ricault* ſays they are Pages, ſixty in Number, who ſerve as Footmen: See *Beſpier*'s Note.

[i] The *Boſtangis* are Gardiners.

three

" three or four Foot wide, is made ready for the Grand Seignior and all his Court: " The Janizaries lined each Side of this Walk. The grand *Sous-Bachi* [a] with the " general Commiſſary by him, and ſeveral Janizaries following him, led the Van. " The Keeper of the Grand Seignior's Dogs and Cranes, well mounted, came next, " and after them the Janizaries with their [b] *Tchorbadgis* on good Horſes, and wear- " ing their Silver-gilt Caps, and Feathers at the Top: In the Rear of theſe, the " Janizary [c] *Agaſi*, riding an excellent Horſe, and preceeded by thirty-two *Tcho-* " *badgis* on Foot, took his Place. The *Spahis* [d] with their ſix Captains-Colonels; " the *Tchiaoux* of the Guard [e] being above fifty, all well mounted, with their " Swords by their Sides, and their Clubs in their Right-hand; and the *Mutefaraca's* [f] " on Horſeback and in good Order appeared next; and were followed by the Of- " ficers who carry the Grand Seignior's Diſhes, when he eats out of the Seraglio, " By the Viſiers and the *Caymakan*, or Grand Viſier's Lieutenant, there being no " Grand Viſier at that Time: By the *Peiks* on Foot with their Silver-gilt Caps of " Ceremony, ſhaped like *Jewiſh* Caps: By the chief *Peik* on Horſeback: By the " Grand Seignior's Portmantua-bearer, on Horſeback likewiſe, with Changes of " Clothes for his Highneſs. Then eleven *Spahis* well mounted, led each of them " a Saddle Horſe, finely harneſſed, with Silver, or Silver-gilt Stirrups, and a great " lump of gilt Silver, on the Right-ſide of the Saddle-bow, and on the Left a broad " Knife, ſomewhat longer than half the Arm: The whole ſet with a Multitude " of precious Stones. Above five hundred *Solaks* [g] came next, on Foot; their *Doli-* " *man* was tucked up to the Girdle, with hanging Sleeves behind; their Caps with " ſpread Feathers like the *Tchorbadgis*, having a Bow in their Hand, and a Quiver " full of Arrows behind their Backs. In the midſt of theſe, the Grand Seignior " rode on an exceeding beautiful Horſe, all covered with innumerable Jewels. " His Veſt was of Crimſon Velvet, on his Turbant were two Tufts of black " Feathers, adorned with large Diamonds, to the Height of two Fingers, and more. " One Tuft went ſtreight up, the other bending downwards. On his Right-ſide " walked his grand Equery, and the leſſer on his Left. His Right-hand was on " his Breaſt, and he bowed on both Sides to the Crowds of Spectators, who in a low " and reſpectful tone of Voice, wiſhed him all Happineſs. His Highneſs was im- " mediately followed by the *Selihhtar-Aga* on Horſeback, carrying the Sword, Bow " and Quiver of the Sultan. On his left rode the Maſter of the Wardrobe, hold- " ing in his Hand one of the Grand Seignior's Turbants. The Cavalcade was " cloſed by the *Kiſlar-Agaſi*, the *Capi-Agaſi*; two Pages carrying each a Silver-pot " full of Water, to give his Highneſs the *Abdeſt*, or to drink if he happened to be " dry; and by a great Number of Servants of the Seraglio all well mounted. Prayers " being ended, the Grand Seignior went back to his Palace in the ſame Order, " having only changed his Veſt for a Sattin one of a deep red Colour.

[a] Or *Su-Bachi* the High-Provoſt of *Conſtantinople*. See *Beſpier's* Notes on *Ricault*, Tom. 2. Pag. 709.
[b] Captains of the Janizaries. See *Ricault*.
The General of the Janizaries.
[d] This Word is ſpelt *Sefahi*, according to *Beſpier*, and is pronounced *Spahi*, it ſignifies a Soldier or a Horſeman, the *Spahis* are Cavalry.
[e] *Beſpier* is of Opinion that the *Tchiaous* or *Chiaous* are Life-guard Horſemen: But *Ricault* ſays they do the Office of Tipſtaffs or Serjeants.
[f] Or *Mutafaraca's*. They are *Spahis* of a ſuperiour Rank. See *Ricault* and *Beſpier*.
[g] The *Solacks* are Janizaries who carry the Bow and Quiver on their Shoulders; they often carry the Bow and Arrows in their Hands.

The



SELICTAR AGA



L'IBRIE-DAR AGA



SOLAK

P. M. La Cave Sculp.



PEIK ou VALET de pied

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The ſecond Ceremony repreſented in the Print, is the Manner of weighing of the *Great Mogul* on his Birth-day. *Thevenot* ſays this Feaſt is like the *Turkiſh Zinehz* or publick Rejoicings made, when a Prince is born in the Seraglio, at *Conſtantinople*, *Grand Cairo*, *Aleppo*, and all the great Cities of that Empire. At *Aleppo* [a], all the trading Corporations honour theſe Feaſts by a ſolemn Proceſſion. The Birth of the *Great Mogul* [b] is kept five Days, and all that Time the Palace and the Avenues of it are adorned as in the Print. The firſt *Mogul* Kings began the Cuſtom of being weighed at that Time; and *Bernier* [c] ſays they added to it another Ceremony, no ways pleaſing to the *Omrahs* [d], "which is, that on this Occaſion they are civilly "obliged to make Preſents to the King, in Proportion to their Salaries ..... and "ſome of theſe *Omrahs* bleed very freely." This is the Faſhion in the *Eaſt*, in order to prevent much worſe Conſequences, if they did not refund Part of their Profits in due Time. With us the Name of a Gift ſeems too low, and ſhews too great an Equality; the Kings therefore in a more polite Way ..... *Huſh! Fear God, and Honour the King.*

"The Balance [e] in which the Monarch is weighed, is exceeding rich, the "Beam, the Chains, the Scales are Gold ſet with Jewels ..... The King magni-"ficently attired and loaded with precious Stones, ſits upon his Heels, or ſtands in "one of the Scales: In the other are placed Bales of Goods [f] ..... ſo well packed "up, that none can ſee what is in them ...." They publickly declare how much "the King weighs, and it is regiſtered, as a Thing of great Moment to the "State ..... When it appears by the Regiſter, that he weighs more than the "foregoing Year, the People give all poſſible Demonſtrations of Joy, by re-"peated Acclamations, Bonefires, *&c.* No Doubt this will appear very abſurd "to us *Europeans*; but we muſt own at the ſame Time, that if an *Indian* was to "give an Account of our *Ceremonies and Cuſtoms*, many of them would be judged "by him, and not without Foundation, to be as extravagant, as what we reproach "them with."

We ſhall conclude our Deſcription of *Mahometan* Feſtivals, with an Account of ſome Superſtitions practiſed by the common People. The *Indian Muſſulmen* have a Feaſt called *Choubret* by *Thevenot*, which begins with Fear and Sorrow, and ends in Hope and Joy. On this Day they commemorate the Examination of the Souls departed, by the good Angels, who write down all the good Actions they have done in this Life, whilſt the bad Angels write all the bad ones. This they believe is peruſed by God, and for that Reaſon are afraid, and ſay a few Prayers, examine themſelves, and give Alms, *&c.* But flattering themſelves *that their Accounts will be cleared and wrote down in the Book of Life*, they end the Solemnity with Illuminations, and Bonefires, treating and making Preſents to one another.

Beſides the Pilgrimage to *Mecca*, before-mentioned at large, the *Mahometans* have ſeveral others to the Tombs of their Saints, and thoſe Saints have each of them a proper Legend. Now all theſe Pilgrims are held in Veneration, more or leſs, as the

[a] See a Deſcription of thoſe Feaſts in *Thevenot*, Tom. 3. Book 1. of the ſecond Part, Chap. 8: He explains the Word *Zinehz*, by Feaſt or publick Rejoicing.
[b] See the ſame Author, Tom. 5. Book 1. of the third Part. Chap. 26.
[c] See *Bernier* in the ſecond Tom. of his *Voyage to the* Mogul's *Country*.
[d] Mogul Lords. *Omrah* is in *Arabick* the Plural Number of *Emir*, which ſignifies a *Commander*, *firſt Officer* or *Prince*. But *Thevenot*, in the Preface to the third Part of his Voyages, informs us, 'tis uſed in the Singular by the *Moguls*.
[e] See *Thevenot* as above.
[f] *Bernier* ſays they are Weights which ſeem to be maſſy Gold.

People ſtand affected, in regard of ſuch Devotions. But nothing comes up to the Reſpect paid to the Pilgrims of *Mecca:* They are abſolved from all Sorts of Crimes committed before; they even have Leave to commit new ones: For ſays our Author, "[a] They cannot be put to Death according to Law, they are looked upon "as incorruptible, irreproachable, and perfect Saints in this World." Such fanatical Opinions are not confined to *Mahometans*, we have ſeen Examples of them in the laſt Ages amongſt pretended Chriſtians; and there are Means[b] of leading the People, and keeping them in thoſe Diſpoſitions. Some of theſe Pilgrims, as we are told, wilfully put out their Eyes, leſt they ſhould be prophaned by worldly Objects, after the glorious Sight of the holy Places at *Mecca*. Even the Children born in that devout Voyage are reputed Saints; and 'tis looked upon as ſo meritorious to contribute to ſtock the World with ſuch Elect, that the Women are generally willing, and charitably offer themſelves to the Pilgrims, to be their Help-mates in that good Deed.

We ſhall give our Readers ſome Notion of *Mahometan* Saints, and of the Honour paid to them, by the Example of *Aly* the firſt Martyr for the *Perſian* Faith They, paint him[c] with a two pointed Scymitar, and the Face covered with a green Vail, whereas other Saints have a white one: Our Author does not give any Reaſon for this Difference, he only ſays the white Vail is to ſhew, that the glorious and wonderful Features of a Saint's Face, are not to be conceived, or painted. This Vail has ſome Affinity to the Rays of Glory about the Heads of our Saints, and ſtill more to the *Nimbus*, or Cloud which covered the Heads of the antient *Heathen Gods*. A chief Article of the *Perſian*'s Belief is, that *Aly* is the Vicar[d] of God. Some of their Doctors have even raiſed him above the Condition of human Nature, and by their indiſcreet Devotion given a Sanction to this common Saying: *I do not believe that* Aly *is God, but I do not think he is far from being God.* We ſhall make no odious Compariſons; ſuch mad Expreſſions[e] are deſervedly cenſured by all judicious and truly devout Perſons, who have a right Idea of the ſupreme Being.

Beſides *Aly*, there are many other Saints contemporary with, or who lived after him; ſome of theſe are in Veneration with all *Mahometans*, others only with the *Turks* or *Perſians*, or *Indians* or *Arabians*. Miracles are ſaid to have been wrought by them, and Legends compoſed of their Lives for the Edification of *Muſſulmen*, who viſit their Tombs, and perform their Devotions there, yet ſays *Chardin*[f] without any direct Invocation; yet he owns at laſt, that *they venerate and call upon the Saints, becauſe 'tis the Will of God it ſhould be done.*

[a] *Tournefort* Letter 14. other Travellers ſaid the ſame before him.

[b] One of them is to lead the People blindfold, by neglecting Arts and Sciences, or deſtroying Books, as amongſt the *Mahometans*; nay the laſt has been done by others. Cardinal *Ximenes* burnt five or ſix thouſand of *Arabick* Books. See *Arnobius* in his third Book, concerning the Works of *Cicero*, *De natura Deorum*. This is often privately done to this Day by Bigots, who burn the Books they diſlike, *&c.*

[c] *Chardin* in his *Voyages*, &c. Tom. 2. Pag. 28.

[d] *Chardin*, Tom. 4. inſinuates that theſe three Words, *Caliſ*, *Waly*, and *Wely*, differ only in the Pronunciations. *Beſpier* on *Ricault* ſays the Word *Chalifah*, or, as the *Turks* ſay, *Kalſa*, is a Title belonging to the *Grand Seignior*, and ſignifies a Succeſſor or Vicar. *Platina* makes a Man, and *Garaſſe* a Kingdom of that Word. See alſo *Herbelot* in the Article *Khalifat*, at the Beginning.

[e] See *Chardin*, Tom. 4. Pag. 44. And *Herbelot* on the Word *Aly*. Some of his Diſciples ſay he is ſtill alive, 'will come in the Clouds at the End of the World, and fill the Earth with Juſtice, that he has appeared to ſeveral, *&c.*

[f] He was a Man of Senſe, but his Remarks are not always exact, and his Way of reaſoning confuſed and not very concluſive. Being a Proteſtant, and willing to excuſe the Honour paid by *Mahometans* to their Saints, at the Expence of the *Roman Catholicks*, he contradicts himſelf, as in this Place.

The

The Diſciples and Followers of *Aly* eſteem the Pilgrimage to the Tomb of *Fathmé* or *Fatimé* [a] as little inferior to that of *Mecca*. She was the Daughter of *Mouza-Calem*, the ſeventh Schiſmatical Succeſſor of *Mahomet*, in the Opinion of the *Turks*, without entering into an Account of her pretended Miracles, or of the Devotion ſhewed in this Pilgrimage; we ſhall only take Notice, that one of the Preliminaries of this Ceremony is to kiſs thrice the Threſhold and Silver Grate of the Monument. A *Molla* attends there Day and Night, and directs the Pilgrims to repeat Word for Word ſome Prayers, in which ſhe is called *the Lady and Miſtreſs of the Soul and Heart of the Faithful, the Guide of Truth, a Spotleſs Virgin*, &c. The Tomb is enlightned with a great Number of Silver Lamps, the devout *Muſſulmen* make their Offerings in Silver or other Things, which are depoſited in a Trunk, and taken out from thence every *Friday*, to be diſtributed amongſt the *Molla's*; and the Whole ends in a Gratification to the Prieſt, who introduced the Pilgrim; and for the further Sum of half a Piſtole, obtains an authentick Atteſtation of his having performed that Devotion, *&c.*

The whole *Koran* is read at the Tombs of the Saints, and of the dignified *Mahometans*, and *Molla's* are hired to comply with this Duty Day and Night. Something like it is done in other Countries, but Compariſons are odious, and often carried too far. We ſhall ſet before our Readers other Practices which Chriſtians of all Denominations will cenſure as ſuperſtitious.

Beſides the exact Account kept of the Number of Letters in the *Koran*, no one is allowed to touch it, without being purified; and for this Reaſon, ſays *Chardin* [b], when Perſons, of a different Religion, are to be ſworn before Judges, it is not done upon that Book, in which the *Perſians* find ſeventy thouſand Miracles; that is, as many as they reckon Words in it.

They have alſo a great Notion of Aſtrology, Charms, *Amulets*, *Taliſmans*, &c. making uſe to that Purpoſe of the Verſes of the *Koran*, and of the *Haditbs* [c]. This will not ſeem ſtrange to thoſe, who know that the *Mahometan* Doctors believe the *Koran* to be a Treaſure of Myſteries hidden from Men; and that it contains innumerable Secrets, which are to be found out, only by the different Combinations of the Words and Letters of that precious Book. Yet ſome more ſcrupulous, maintain thoſe Myſteries and Secrets are not to be pried into; that the Subtilties of the Commentators are criminal; and that, at the coming of the laſt *Imam*, (by this Expreſſion they mean the Laſt Day) all their Works will be condemned to be burnt (or thrown into Water) to ſhew thoſe Authors did not underſtand this Book. Several ancient and modern Comments on the Bible deſerve the ſame Fate.

Their Superſtition about Eclipſes is not ſo common as heretofore, yet that Phænomenon ſtill affects the common People, chiefly when accompanied, or followed, by particular Events. This is grounded on the Opinion of the *Perſian* Doctors, who, as *Chardin* [d] informs us, hold that the Privation of that Light is a Puniſhment inflicted by Almighty God, who gives that Commiſſion to the Angel *Gabriel*. However that Superſtition is very much ſpread in the *Eaſt*: They believe likewiſe that

[a] This Monument is at *Coons*, in one of the moſt famous *Moſques* in the *Eaſt*. See *Chardin* in the firſt Vol. of his Voyages, and *Beſpier* on *Ricault* towards the End of the firſt Tom.

[b] *Chardin* above cited, Tom. 3. Pag. 411.

[c] *Chardin* ſpells this Word *Hadi*, not *Hadith*; it ſignifies a *Narration* or *Legendary Tradition*. See *Herbelot* on that Word.

[d] Tom. 4. Pag. 120.

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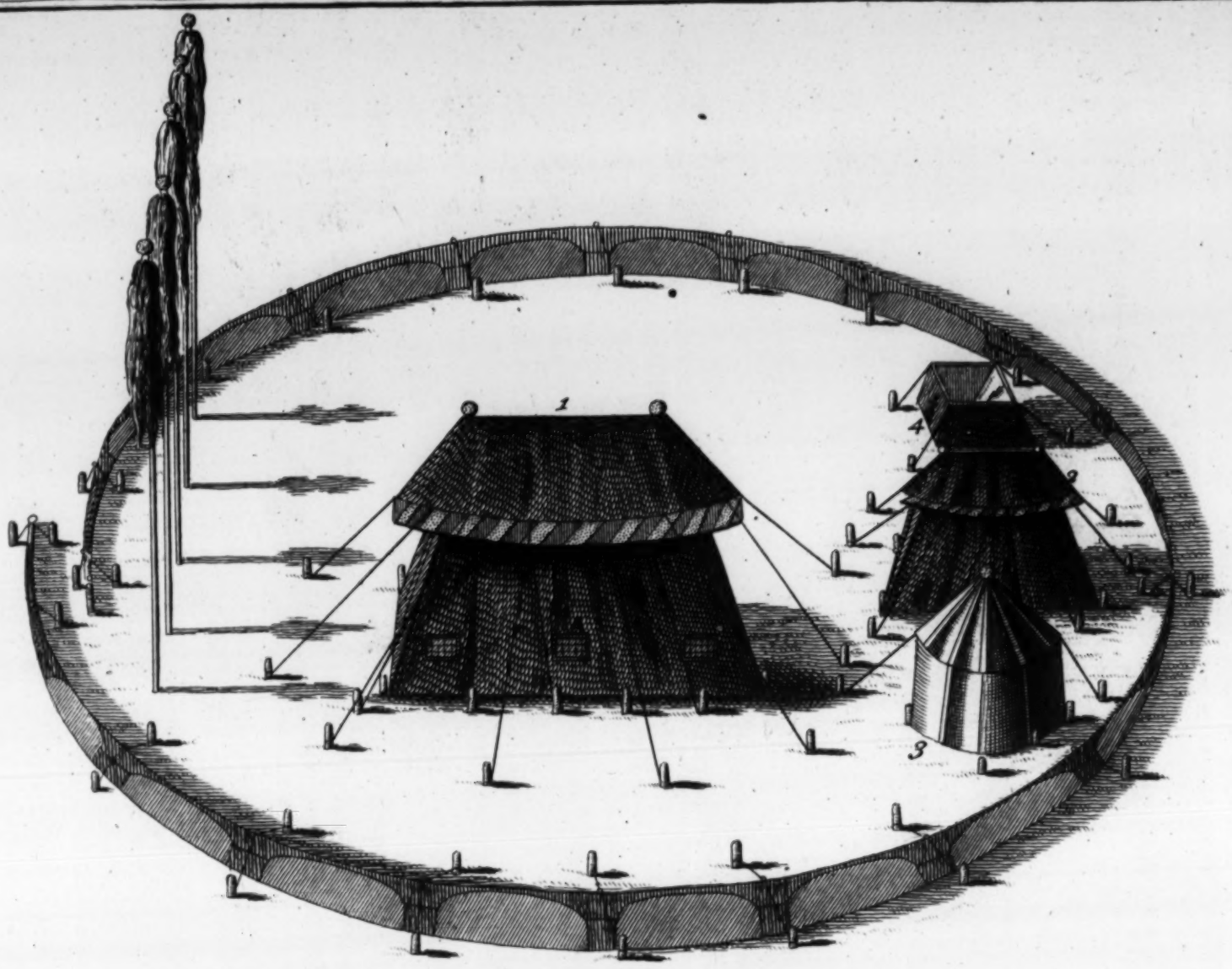
what we call the ſhootings of Stars, are ſo many Darts [a] thrown by Angels againſt the Devils, who are at that Time endeavouring to get back into Heaven, from which they have been expelled.

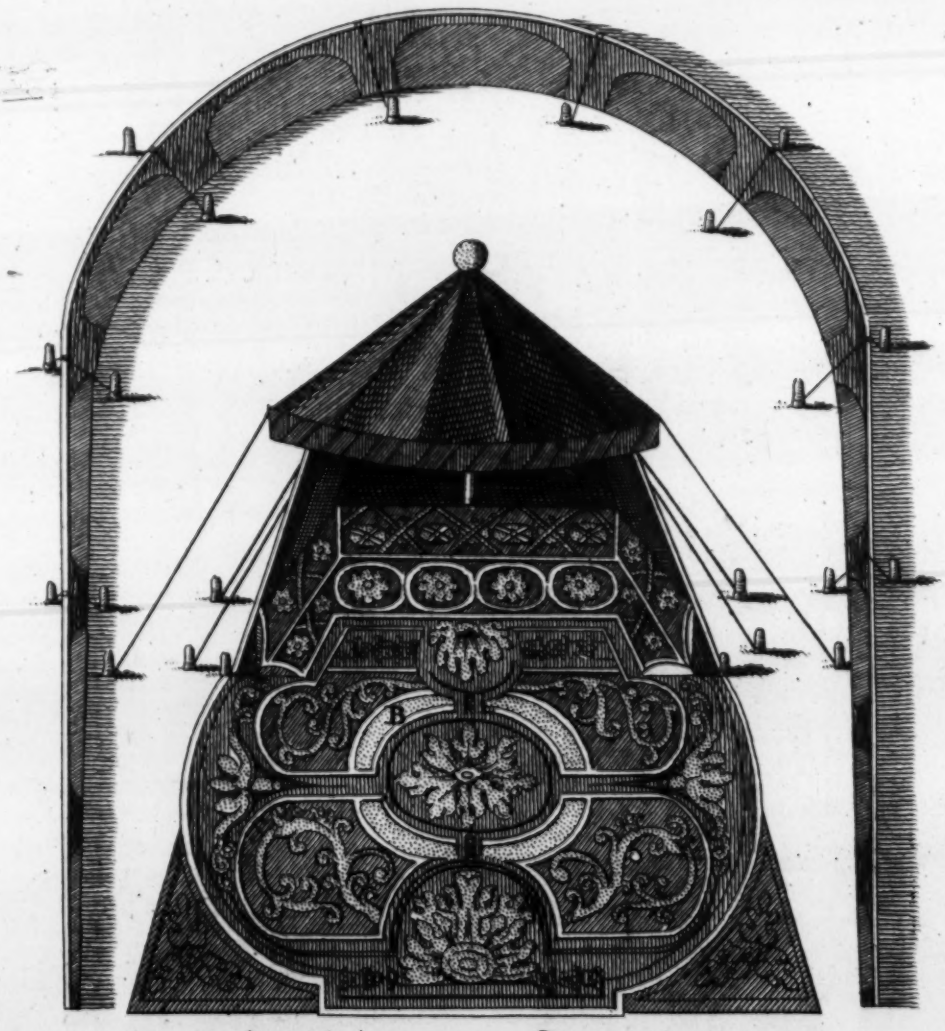
It is likewiſe aſſerted that the *Turks*, *Perſians*, and *Mahometans* of the *Indies*, uſe Bleſſings and other Prayers, and ſuperſtitious Ceremonies, to protect their Houſes from the Aſſaults of evil Spirits. The Author of the *Military State of the Ottoman Empire* [b] ſaid he had ſeen *Taliſmans* and ſuperſtitious Billets, uſed in order to preſerve the *Grand Viſier*'s Tent.

They are alſo, as already hinted, ſuperſtitiouſly charitable to Beaſts. *Ricault* ſays, "that they buy Birds ſhut up in Cages, in order to ſet them at Liberty.... "that they buy Bread to feed Dogs who have no Maſters.... and think it a leſs "Crime to refuſe giving Alms to a ſtarving Chriſtian, than to a Dog wandering "about the Streets...." A cruel and inhuman Tenet, yet the too common Effect of Party Spirit! We are alſo aſſured, that they have a kind of religious Veneration for Camels, and look upon it as a Crime to over burden them. "They are thus "reſpected, ſays the ſame Author, becauſe they are very common in the holy Places "of *Arabia*, and carry the *Koran* at the Pilgrimage of *Mecca*. I have even taken "Notice, ſays he, that thoſe, who take care of that Beaſt, uſe the Froth, which "comes out of its Mouth after drinking, and devoutly rub their Beards with "it, ſaying at the ſame Time, *Hadgi-baba*, O Father Pilgrim." The Uſefulneſs of the Cows has made the *Indians* worſhip them; the ſame Reaſon has influenced *Mahomet* to propoſe the Camel as an Emblem of God's Wiſdom [c]. *Solomon* in his *Proverbs* ſends us to an Ant to learn Wiſdom. After all, this general Charity of *Mahometans* for Beaſts may proceed from the Opinion of the Tranſmigration of Souls, from Beaſt to Man, and from Man to Beaſt, which was univerſally ſpread through the *Eaſt*, and is deſcribed by the Poet in theſe Verſes.

..... errat, & illinc
Huc venit, hinc illuc, & quos libet occupat artus
Spiritus, eque feris humana in corpora tranſit,
Inque feras noſter, neque tempore deperit ullo, &c.

[a] See *Herbelot* at the Word *Ildiz*, which is the Name of thoſe Stars.
[b] Count *Marſigli* ſaid it to Monſieur *Picart*, and had promiſed him a Model of one of theſe *Taliſmans*, and to tell him in what Part of the Tent they were placed.
[c] *Koran*, Chap. 8.





la Tente du grand VIZIR

A. Endroit où etoit attaché un billet superstitieuse au dessus de la fenêtre.
1. la Tente du Divan où se donne l'audiance.
2. Tente de retraite pour le grand Vizir.
B. Talisman.
3. autre Tente de retraite.
4. Retranchement pour certains besoins.

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A DISSERTATION; ON THE Various SECTS OF MAHOMETISM.

THE *Muſſulmen* have two Sorts of Theology, the one Scholaſtical and Metaphyſical, called *Al-Kelam* [a], that is, the Knowledge of the Word: The other is Practical, ſtrictly connected with the Civil Laws of the State. The firſt is employed to treat of ſpeculative Points, ſuch as God's Attributes, their Nature, *&c.* It likewiſe is an Armoury of Subtilties about Religion, in order to maintain it by the abſtracted Notions and Terms uſed in that Method of Diſputing: But it is much fallen of late from its former Credit. Neither was it much valued in the Infancy [b] of *Mahometiſm*, till an *Arabian* [c] began to teach that any Doctor who ſhould neglect the *Koran* or the *Sonna* [d], to apply himſelf to ſcholaſtick Divinity, or Diſputes of Controverſy, deſerved to be impaled, and thus carried about the Town as a Sight and Terror to others.

This ſcholaſtick Theology is confined to four Heads [e]. The firſt concerns the Nature and Attributes of God. The ſecond treats of Predeſtination and the Will of Man, *&c.* The third contains the Queſtions about Faith and its Efficacy, Repentance, *&c.* The fourth enquires into the Credit of Hiſtory and Reaſon, in religious Belief, the Office and Miſſion of Prophets, the Duty of the *Imams*, the Beauty of moral Virtue, Turpitude of Vice, *&c.*

The various Diſputes on thoſe Subjects have given Riſe to ſeveral Sects and Parties, *viz.* 1°. The *Aſcharians* [f], Diſciples of *Aſchari*, who died in the Beginning of the fourth Century of the *Hegira*. They hold that God acts only by general Laws, and upon this they ground the Liberty of Man, and his Merit by good

[a] See *Pocock*'s Specim. *&c.* and *Herbelot* in the Article *Al-Kelam*.
[b] See the ſame *Pocock* in the Notes, Pag. 195. *Cum oriri Sectæ . . . . cœperunt invecta fuit*, &c. The ſame happened amongſt ſome Chriſtians.
[c] *Al-Schafey* who lived in the ſecond Century of the *Hegira*. See *Pocock*. Pag. 197. and *Herbelot Bibl. Orient.* on the Article *Al-Schafey*.
[d] That is Tradition or the Oral Law.
[e] See the 8th Sect. of *Sale*'s *Prelimin. Diſcourſe* on the *Koran*.
[f] See *Herbelot*'s *Biblioth. Orient.* &c. at the Article *Aſcharians*.

Works: Yet being the Creator, he muſt concur to all the Actions of Men. " Our " Actions, ſay they, are really and effectually produced by the Creator, but the Ap- " plication of them to obey, or diſobey the Law, comes from us." 2°. The *Keramians* and *Mogiaſſemians*, Followers of *Mahomet Ben-Keram*, are ſtiff Maintainers of the *Corporality* [a] of God: But they were divided as to their Notion of it. 3°. The *Motazales* or *Motazalites* own for their Leader one *Vaſſel-Ben-Altha*, and believe that the Attributes of God are not diſtinguiſhed from his Eſſence; that the Word of God (that is the *Koran)* is created; that *Muſſulmen* guilty of great Crimes do not loſe their Faith, yet, ſay they, the Name of Faithful muſt not be given to them, becauſe in Reality Faith cannot ſubſiſt without good Works. They boaſt of being the Defenders of the Juſtice and Unity of God. 4°. The *Cadharians* who give up wholly to Man's Free-will all his Actions. 5°. The *Nadhamians*, who to ſoften the Opinion of their Maſter *Nadham*, that the Power of God is not to be reſtrained, but that he may do Evil, add to it, that he never does Evil by reaſon of the Imperfection and Shamefulneſs inſeparable from it. 6°. The *Giabarians*, (a Branch of the much divided *Motazales)* deprive Man totally of his Free-will, and pretend that God is the Author and Creator of all his good and bad Actions. 7°. The *Morgians* [b], whoſe Name may be tranſlated *the hoping Men*, becauſe they are in hopes that Faith alone will ſave them, from whence it is concluded that God is to do all for them, that Sin cannot hurt a Believer, and good Works are uſeleſs.

All the *Mahometan* Sects are either looked upon as Orthodox, or as Hereticks: Theſe Words are equivocal in the *Eaſt*, as much as in the *Weſt:* However thoſe, who are reputed truly Orthodox, aſſume the Name of *Sonnits* or *Traditionary*. The *Sonna* is a kind of Supplement to the *Koran*; as the *Miſchna* amongſt the *Jews*, is to the Books of the *Old Teſtament*. *Miſchna* and *Sonna* literally ſignify a *Reiteration*, and from thence, in a larger Senſe, are underſtood as *a ſecond Law*. The *Sonnites* are divided into four Parties, differing only in Matters of ſmall Importance, [c] for which Reaſon, they are all eſteemed to be in a State of Grace, and have each of them a Place in the Temple of *Mecca*, as being faithful Diſciples of *Mahomet*.

Theſe four Sects are, 1. the *Hanniſians* [d], their Leader *Abou-Haniſa* lived in the ſecond Century of the *Hegira*. His Doctrine is followed by the *Turks*, *Tartars*, and the *Mahometans* of [e] *Jerak*. 2. The *Malekians*, from *Malek-Ben-Ans*, that is, *Malek Son of Ans:* He was contemporary with *Haniſa*, and the *Mores* of *Africa* are of that Sect. 3. The *Schafeits*, from one *Schafei*, who died in the Beginning of the third Century from the *Hegira:* The *Arabians* are his Diſciples. 4. The *Hanbalians*; their Maſter *Hanbal* [f] died towards the Middle of the ſecond Century from the *Hegira*. They were formerly very numerous, but are now reduced to a few *Arabians*.

The heretical Sects are thoſe which err in Faith, or in the fundamental Articles of it. This is ſtill ambiguous, for if thoſe Hereticks had proved the moſt powerful, to be ſure, they would have aſſumed the Name of Orthodox. Be that as it will, it is certain, that a too nice and ſubtile Enquiry into the Contents of the *Koran*, is the

[a] 'Tis the Word uſed by *Herbelot*.
[b] See the ſame Author at the Article *Morgians*.
[c] *Sale* Sect. 8. *Rieault* Tom. 2. Book 2. Chap. 11.
[d] *Herbelot Bibl. Orient.* in the Article *Abou-Haniſaſty*.
[e] That is *Chaldea:* There is another *Jerak* in *Perſia*.
[f] *Herbelot* in the Article *Hanbal*, has many curious Obſervations.

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prime Cauſe of this variety of Sects, of which the *Mahometans* ſeem to be proud [a]; for having divided the *Magi* into ſeventy Parties, the *Jews* into ſeventy-one, the Chriſtians into ſeventy-two, they reckon ſeventy-three of their own, and cite a Prophecy [b] of *Mahomet*, importing that ſeventy-three Diviſions of his Followers ſhould periſh by Fire, and his own only ſaved.

'Tis uſeleſs, and would be endleſs, to give a diſtinct Account of all the various Opinions of thoſe Sects: But we muſt take Notice, that they had their Riſe from the Separation made by *Vaſſel-Ben-Altha*, which happened on this Occaſion. A Queſtion was propoſed in the School of one *Haſan* or *Haſſan* of *Baſra*; *Whether a Man guilty of enormous Crimes is to be judged and condemned as an Infidel?* Some held the Affirmative, ſome the Negative: But *Vaſſel* without waiting for his Maſter's Deciſion, left the Aſſembly, his Opinion being that ſuch a Man is in a middle State, not an Infidel, becauſe he had Faith, nor yet a Believer, becauſe he did not act accordingly. *Haſſan* then ſaid [c], *Vaſſel has ſeparated himſelf from us*, upon which he and his Followers were nicknamed *Motazales*, that is, *ſeparated*. We have already mentioned theſe *Motazales*, and the various Sects derived from them, and from the other three chief Parties amongſt *Mahometans*, which may likewiſe be ſeen in *Sale*, *Herbelot*, *Ricault*, *Pocock*, and *Maracci*. Therefore now we ſhall entertain our Readers with a ſhort Account of ſome Men, who aimed at becoming Heads of Parties by the ſame Methods which *Mahomet* had followed. Two *Arabians* oppoſed him, *viz.* *Moſſeilama* and *Al-Aſvad*, ſirnamed by *Muſſulmen*, *The two Liars*. The firſt endeavoured to perſuade his Countrymen, that God had joined him with *Mahomet* in the prophetical Miſſion. He publiſhed his Revelations to imitate the *Koran*, and finding himſelf at the Head of a ſtrong Party, he wrote to *Mahomet* in theſe Terms. "*Moſſeilama* the Apoſtle of God, to *Mahomet* the Apoſtle of God. "Let one half of the World be mine, and the other yours." He died in a Battle [d] ſometime after *Mahomet*, and his Sect vaniſhed. *Al-Aſvad* or *Aihala* followed this Example, he pretended that two Angels appeared to him: His Eloquence, and ſome brave Actions drew great Crowds after him, but he maintained his Poſt only four Months, and was killed a few Hours before *Mahomet*. Theſe two were ſucceeded by another Prophet [e] and a Propheteſs. This laſt mentioned had a Deſign of marrying *Moſſeilama* [f] to raiſe her Credit, and they had an Interview, not unlike the Communications of the *Myſticks* of our Days, carnally ſpiritual.

Hakem-Ben-Haſchem made his Appearance in the Middle of the ſecond Century from the *Hegira*. Being very ugly, he wore a Vail or Maſk, but his Followers pretended this was done by him in Imitation of *Moſes*, leſt he ſhould dazzle his Hearers. His Tricks of *Legerdemain* made him be looked upon as a Magician, and he was at the Head of a powerful Party: Even ſome Chriſtians followed him. [g] He maintained that God did take a human Form, after he had ordered the Angels to adore *Adam*; that he appeared in the Shape of ſeveral Prophets and other great Men, Princes, Kings, *&c.* This Impoſtor failed in his Attempt as the others had

[a] See *Sale* in the Place above cited.
[b] This Prophecy is in *Pocock*'s Work above-mentioned, Pag. 210.
[c] See *Herbelot* on the Words *Vaſſel*, *Motazala*, &c. *Sale* Sect. 8. *Ricault* Book 2. Chap. 11. he miſtakes and ſays *Vaſſel* was *Haſſan*'s Maſter, *Beſpier* does not correct it.
[d] See *Herbelot* on *Meſſeleima*.
[e] See *Sale*, Sect. 8. Pag. 181.
[f] See what we have related of *Betty Gray Lacy*, the *Labadiſts* and other *Fanaticks*.
[g] See *Herbelot* on the Article *Hakem*.

done, but in order to perſuade his Diſciples that he was not dead, but only withdrawn to go to bring them ſome Help: When he found himſelf over-powered, and reduced to the laſt Streights by his Enemies, he flung himſelf head-long into a large Cyſtern, full of *Aqua Fortis*, wherein his whole Body was conſumed, except his Hair, which floated on the Surface: This ſeems a plain Imitation of *Empedocles*: But as Virtue and Wiſdom produce the ſame Effects in all Ages, Folly and Fanaticiſm have the like Privilege. He had ſo fully convinced his Followers of his coming back to them by Tranſmigration, in the Shape of an old Man mounted on a gray Horſe, who ſhould conquer the whole World, and make them embrace his Religion; that we need not wonder, if, as ſome Authors pretend, *Hakem*'s Sect laſted above five hundred Years after his Death.

One *Babek* became alſo the Head of a Party at the Beginning of the ſaid ſecond Century. "He made an open Profeſſion of Impiety [a], embraced no Religion or "Sect then known in *Aſia*:" But as he was called the *Founder of the merry Religion* [b], it is highly probable his Religion was only a groſs and ſenſual *Epicuriſm*.

Sometime after *Babek*, *Mahmoud-ben-faray*, pretended to be *Moſes* riſen again: This Fanaticiſm was not of a long Duration; but a Man named *Carmath* attacked *Mahometiſm*, in a more refined and wily Manner. He gained ſome Reputation by an auſtere Life, a continual Application to Prayer, enjoining his Diſciples to pray fifty Times every Day, whereas *Muſſulmaniſm* required that Duty to be performed only five Times; the *Carmathians*, like ſome other Men, addicted to Contemplation, diſdained the ordinary Occupations of Life, and minded nothing but their Prayers: Such a devout Behaviour, procured him many Proſelytes, [c] and in Hopes to ſpread his Doctrine, he choſe twelve of his chief Diſciples, whom he called Apoſtles, and to whom he gave the Government and Direction of his new Religion: But the Governor of the Province in which *Carmath* dogmatized, clapt into Priſon that Impoſtor and Hypocrite, who only debauched the common People from their Work, to draw them after him: A young Girl, who eſpouſed his Cauſe, brought about his Deliverance, which, howſoever it happened, was looked upon as miraculous by his Party, and they publiſhed that he was taken up to Heaven: Yet in a ſhort Time, he appeared publickly in another Province, and was ſo far intoxicated with his Succeſs, that he bragged no Man could hurt him. After all, his Courage failed, he fled into *Syria*, and was not heard of any more; however his Sect ſtill ſubſiſted, and his Followers preached up and down that he was a new Prophet ſent into the World to publiſh a new Law to Mankind, in order to ſuppreſs the legal Ceremonies of *Mahometiſm*, and reform the Method of Prayer eſtabliſhed amongſt *Muſſulmen*. Thus Error often finds Abettors and ſpecious Pretences to ſupport it!

Carmath introduced amongſt his Followers a new Form of Faſting: He enjoined a profound Silence, and inviolable Secrecy concerning his new Religion, in the Preſence of thoſe who were not initiated into it; he allowed the uſe of Wine, and diſpenſed his Diſciples from ſeveral Precepts of the *Koran*, which he ſaid were only allegorical. Prayer was a Type of the Obedience due to the *Imam*, [d] Faſt was a

[a] Theſe are *Herbelot*'s Words in the Article *Babek*.
[b] This is ſaid to be the Meaning of the Word *Horremi* or *Chorremy*, as the *Hebrew Heth* is pronounced.
[c] See *Sale*, Sect. 8. Pag. 184, and 185.
[d] So they called their Maſter the Head of the Sect.

Figure of the Silence and Secrecy ſo earneſtly recommended by him. Even Fornication [a] and Adultery were, as he pretended, allegorically forbidden, as Emblems of thoſe who either revealed the Secrets of the Sect, or did not blindly obey the Commands of their ſpiritual and temporal Governor; for their *Imam* enjoyed thoſe two Dignities: This ſpiritual Notion of Adultery and Fornication ſeems to have been borrowed from ſeveral Paſſages of the Scripture. As to the Submiſſion paid by thoſe Sectaries to their Leader, it was exactly the ſame as that of the *Aſſaſſins* [b] ſo well known by the Hiſtory of the Holy Wars called *Cruſades:* And it ſeems evident that *Iſmaelians* [c] *Bathenians* [d] *Druſians* and the ſaid *Aſſaſſins* and *Carmathians*, were either the ſame fanatical Sect under different Appellations, or that all of them came originally from the ſame Stock. For it has been obſerved [e] that the *Iſmaelians* have been alſo called *Carmathians*, and the *Carmathians* named *Bathenians.*

An Enthuſiaſtick Poet, who lived at the Beginning of the third Century of the *Hegira*, (his Name was *Motanabi*) endeavoured likewiſe to raiſe a Sect of his own [f], made ſome Progreſs at firſt in his Undertaking; but being taken and forced to retract his chimerical Opinions, a Stop was put to it.

Laſtly, *Baba*, in the ſeventh Century from the *Hegira*, ſet up for a Prophet in *Turkey*, where he was born, and had many Followers: He, and his chief and only Miniſter *Iſac*, preached Sword in Hand, both to *Chriſtians* and *Mahometans*, this ſhort Profeſſion of Faith, *there is but one God, and* Baba *is his Apoſtle.* We hear no more of him, and he met with the ſame Fate as his Predeceſſors.

Modern SECTS *of* MAHOMETISM.

We have before ſpoken of the Diviſion of *Mahometans* into *Sonnites* and *Schiites*; the mutal Hatred and want of Toleration of thoſe two Parties might be compared to what happens in other Countries, and produce the ſame Effects; the jarring Intereſts of the Princes, who govern in each Party, has made this Diviſion a State Affair. At *Conſtantinople*, a *Schiite* is not ſo much hated as being *the Enemy of God and of Mahomet*, as for being ſuppoſed to be an Enemy to the Grand Seignior and to his Government. This Mixture of Policy and Religion engages the *Turks* to look upon the *Perſians*, as People who believe in God in a different Manner from them. Moreover the *Sonnites* and *Schiites* load one the other with the moſt odious and infamous Crimes, Cheats, Perjuries, Treaſons, forging and falſifying Manuſcripts, and the moſt ſacred Books; [g] holding abſurd Opinions, which the accuſed Party diſowns. The natural Conſequence of all this is, that they mutually eſteem each other, as forſaken of God, deteſtable Blaſphemers, and that Princes devoutly attack their Neighbours, as *Selim* [h] did the *Perſians:* Friend-

[a] See *Herbelot's Biblioth. Orient.* on the Name *Carmath.*

[b] See what has been ſaid of them in the 3d. Volume of this Work, about the *Greeks* and *Proteſtants. Herbelot* relates that a Prince of theſe *Carmathians* ordered one of his Men to cut his own Throat, a ſecond to drown himſelf in the *Tygris*, and a third to leap from the Battlements of a high Tower, which barbarous Commands they immediately obeyed.

[c] See the ſame Author on the Articles *Iſmael*, *Iſmaelians*, *Scheik-al-Gebal*, that is, the *Old Man of the Mountain*, and elſewhere.

[d] See him alſo on the Word *Bathenia*, in the following Title, he ſays *Bathen* ſignifies *interiour Knowledge.* We muſt allow the *Turkiſh Myſticks* to be as unintelligible as thoſe amongſt *Chriſtians.*

[e] See *Sale* at the End of the 8th Section.

[f] See *Herbelot* on the Name *Motanabi.*

[g] See *Ricault* above cited, Book 2. Chap. 10.

[h] [h] The ſame Author in the ſame Work.

ſhip and Charity diſappear, and the young *Perſians* are excluded from the *Turkiſh* Schools. The Animoſiy goes ſtill greater Lengths: Theſe pretended Enemies of God are ſuppoſed to be Friends to the Devil, inſtructed by him in Witchcraft and Incantations, and to be hurtful by their magical Arts. To prevent theſe direful Effects, ſeveral Means are uſed, and probably the following Ceremony at *Perſian* Weddings took its Riſe from ſuch Suſpicions. " Their Hatred of the *Turkiſh* " *Sonnites* is ſo inveterate, ſays *Ricault* [a], that when they marry, they place the " Statues of *Abubeker*, *Othman*, and *Omar* [b] at the Door of the nuptial Chamber, " to the End that thoſe who are invited may look at them, and leave upon them " the magical Impreſſions which may flow from their Eyes, and bring ſome Miſ- " fortune or Diſgrace to the new married Couple. For it ſeems theſe *Eaſtern* Na- " tions are perſuaded, that ſome People can bewitch thoſe whom they look at .... " This being done, and all the Gueſts being admitted into the Room, after having " firſt fixed their Eyes on thoſe Statues made of Sugar or Paſte, they are imme- " diately broke to Pieces." Add to this the frequent Curſes thundered out by the [c] *Mueſims* of *Perſia*, againſt the ſaid *Abubeker*, *Othman*, and *Omar*, at the very Time of calling the People to Prayers; and every impartial Judge will be convinced there is more Policy in it, (to ſtrengthen their own Party, and make their Adverſaries incur the publick Hatred) than Religion. Some of our Readers will probably object, that ſuch Exceſſes are only committed by the unruly Mobility, and that we ſhould make a rational Diſtinction; as they ſuppoſe a Man of Senſe, who ſhould travel from *Turkey* or *Perſia* into *Europe*, would do in regard of that ſenſeleſs Rabble, who in ſome Countries burn *Calvin*, *Luther*, &c. and in others, the *Pope*, &c. We muſt beg Leave to anſwer, that Kingdoms and States are chiefly made up of theſe unpoliſhed Clowns, without whom the Dominions of Princes would be reduced to very narrow Bounds, and they have but few Subjects. But to convince them, that Party Spirit rages even amongſt Men in the higheſt Stations, and breaks through all Bonds of natural Right and Civil Society; we ſhall introduce here an Abſtract of of a Sentence pronounced by a *Turkiſh Mufti* againſt the *Perſians*. *Ricault* [d] aſſures us, it is taken from a Book publiſhed at *Conſtantinople*, with the Approbation and Permiſſion requiſite: We ſhall alſo learn from it which are the fundamental Errors charged by the *Sonnites* upon the *Schiites*.

" [e] Though your Hereſy ſhould only conſiſt in abjuring thoſe three excellent " Friends of *Mahomet*, *Omar*, *Othman*, and *Abubeker*; yet a thouſand Years of " Prayers and Pilgrimages performed for the Love of God could not expiate this " Crime, and you would be caſt into the deepeſt Abyſs of Hell, and for ever de- " prived of the Bleſſings of Heaven and Pleaſures of Paradiſe. This Sentence is " confirmed by the four *Imams*, viz. *Imam* [f] *Azem*, *Imam Schafii*, *Imam Melic*, and " *Imam Hambeli*: Therefore I admoniſh you to quit your Error, and perſuade your " Diſciple King *Abbas* to do the ſame.

" But not content with this, for which you are deſervedly called *Kizilbachi* [g], " that is, *Perſian Hereticks*, you are become more deteſtable than the *Druſians* [h] ...

[a] The ſame Author in the ſame Work.
[b] Thoſe are the three lawful Succeſſors of *Mahomet*, in the Opinion of the *Turks*.
[c] See *Beſpier*'s Notes on *Ricault*, in the ſaid Work.
[d] Book 2. Chap. 10.
[e] This Sentence was pronounced againſt *Sari-Calif*, Preceptor to the King of *Perſia*, and againſt all the *Perſians*.
[f] That is the great *Imam*: His Name was *Abau-hdniſa*.
[g] Signifies only a *red Head*. See *Beſpier* and *Herbelot*.
[h] *Beſpier* has a long Note about them, with a Citation to ſhew that they drink Wine, and *are not circumciſed*. See *Herbelot* on the Word *Dararioun*, which may be the ſame as the *Druſians*.

" as to Faith and Morals, ſo that I cannot help ſaying againſt you, that, for the " Service of God, it is lawful to kill and deſtroy you. Your Opinions are con- " futed by *Giafer Efendi*, who declares you to be as infamous as *Heathens*, and " has proved by ſeventy Paſſages of the *Koran* and *Mahomet*'s own Words, that you " are guilty of palpable and plain Errors. If the Chriſtians are put to Death and " deprived of their Poſſeſſions, for believing a Trinity in God, can you expect " a better Treatment, ſince you are condemned by ſeventy Sentences of the " *Koran*?

" One of your worſt Tenets is, that you muſt meet in the *Moſques*, *but not to* " *pray* [a]: For what elſe ſhould you meet there? *Mahomet* ſays that whoever comes " into theſe Aſſemblies, without an Intention to pray is a Hypocrite, curſed by " God, forſaken by the good Angels, accompanied by Devils, and ſhall never proſ- " per in this World, nor in the next.

" You alledge for an Excuſe, that the antient Order of Prieſthood is extinct, " that none amongſt you lead ſo holy and religious a Life, as to be able to teach, " inſtruct, and guide you [b] in performing the publick Prayers. What! have you " no Deſcendant of *Mahomet*'s? Or, if you have, why don't you follow their " good Example? But you are declared Enemies to the Family of *Mahomet*, and " pretend you do not employ *Imams*, becauſe they are not guiltleſs as Children: " So far you are in the Right, for your *Imams* are neither ſound in their Doctrine, " nor in their Morals. Your King, who is your High-prieſt, goes to Stews and " Places of Debauchery, he openly takes Women from their Huſbands, to make " them his Concubines; and his Subjects readily follow this ſcandalous Practice. " You reject the Chapter of the Blanket [c] as ſpurious; and do the ſame of theſe " Verſes which were revealed to us upon Account of Saint [d] *Aiſche*; at the *Abdeſt* " or Waſhing you do not waſh the naked Foot, but ſlightly ſprinkle the Top of " it; you never cut your Whiſkers, and only ſhave your Chins, the Hair of " which is an Ornament to Men, and gives them a majeſtick Air; inſtead of uſing " a green Colour to cover the noble Parts of the Body, you employ it on your " Shoes, *&c.* to ſhew your Contempt for our Prophet; you drink Wine [e] without " Scruple, though the true Obſervers of the Law hold it as an Abomination; you " make no Diſtinction between [f] *clean* and *unclean*, and eat all Things indifferently. " If I ſhould mention the ſeventy Articles in which you err, it would require a " whole Volume, whereas I intend Brevity in this Writing.

" You have a deteſtable Cuſtom, that you allow ſeveral Men to know [g] the ſame " Woman, ... what Book, what Law, what Cuſtoms of other Nations au- " thorize this unnatural, infamous Crime? What good Quality can be expected in

[a] This Accuſation is falſe; but as *Beſpier* obſerves, moſt Men, who ſpeak of a Religion different from their own, charge it with Tenets of which its Profeſſors never dreamed.

[b] *Chardin*, Tom. 2. Pag. 296. Edit. in 4to. of 1735. mentions *Pich-namas*, which he tranſlates, *a Model or Guide of Prayers*, and ſays the People repeat after them. This therefore is a groundleſs Accuſation likewiſe.

[c] See *Beſpier*'s Note on this falſe or doubtful Imputation. The *Arabick* Word is tranſlated by Mr. *Sale*, *Overwhelming*, it may alſo ſignifie a *Blanket* or *Covering*. See *Maracci*.

[d] One of *Mahomet*'s Wives.

[e] Wine is forbid to the *Perſians* alſo by the *Koran*, though the uſe of it is more common, and tolerated amongſt them.

[f] This is falſe. See *Chardin*, Pag. 101. and 102. of the 4th Tom.

[g] If he means common Proſtitutes, the *Turks* have as many: If only the Cuſtom of taking Wives for a limited Time, this is alſo practiſed by the *Turks*, and even by ſome *Europeans* in that Country. The Truth is, *Beſpier* ſhews from *Figueroa*'s Embaſſy into *Perſia*, that the common People in *Perſia* ſuffer their Wives to be Proſtitutes, and let them out to thoſe who will pay them.

" the

" the Children of ſuch, and ſo uncertain Parents? What wonder if you have ſo " few worthy to be Prieſts or Judges?

" But how can you be ſo unreaſonable as to pretend that the Prayers publickly " ſaid in the Temples are not neceſſary? Did not *Mahomet* himſelf pray with the " People, or order *Abubeker* to perform the publick Service, and follow him as the " reſt did? Why do not you enquire of your Pilgrims, who go to *Mecca*, what is " the Meaning of the four Oratories [a] in that Temple? Are they not for the four " orthodox Sects? Why do you not follow that Pattern? But you chooſe rather to " perſiſt in your Wickedneſs and Obſtinacy; you are Enemies to God and his Pro- " phet, what Anſwer will you be able to give to *Mahomet* and his *four Friends* [b] at " the Day of Judgment. They have been dead ſo many Centuries, and ſtill you " daily offer new Injuries to their Aſhes; at your Weddings you make their Statues " with Sugar, to deſtroy them afterwards out of Contempt, and for the Diverſion " of the new married Couple and their Gueſts.

" Was not *Abubeker* [c] the firſt who embraced the Faith?

" Was not *Omar* the greateſt *Mahometan* Warrior againſt *Chriſtians?*

" Did not the chaſte *Othman*, put the *Koran* in order, and divide it by " Chapters?

" Did not *Aly* the great, the learned *Aly*, carry the [d] *Dhul-fecar* or two pointed " Sword? Did not *Imam Haſſam*, and *Imam Huſſein*, ſuffer Martyrdom for the " Faith in the Deſerts of *Kerbela?* Did not *Mahomet* ſay with his own Mouth, O " *Aly*, two Sorts of Men are doomed to Hell upon your Account; ſome who love " you, and ſome who do not love you? You wear alſo red Turbants as a Token " of your Condemnation; you do ill, and are not Friends to the Prophet's Fa- " mily, nor to the Faithful, as it is expreſly mentioned in the Book [e] *Aadik*. The " *Chriſtians* preſerve in Gold and Silver Shrines the Hoofs of the Aſs which carried " *Chriſt*, they eſteem it an Honour to kiſs or touch this holy Relick: Whereas " you, who pretend to be Diſciples of God's Prophet, and to be the Offspring of his " Friends, yet undervalue that glorious Quality, and order Blaſphemies to be daily " repeated after the *Ezan* [f] againſt theſe holy Friends and Companions of the " Prophet.

" Moreover your Books allow to plunder, burn and deſtroy the Country of *Muſ-* " *ſulmen*, to take their Wives and Families Priſoners, and make them your Slaves. " You are even ſo ſpiteful as to expoſe them naked in your Markets to be ſold to " the higheſt Bidder: The *Heathens* themſelves think it ſhameful. However this " ſhews you to be our moſt inveterate and irreconcileable Enemies: You are more " cruel towards us, than the *Sezidits* [g], the *Kiafirs* [h], the *Zindikits* [i], and *Druſians*.

[a] See *Beſpier*'s Notes.
[b] This is another falſe Accuſation; the *Perſians* honour *Ali*.
[c] This is not owned by the *Perſians*.
[d] See *Herbelot* on that Word, and *Beſpier*, Pag. 265.
[e] *Haddith Al-Raſſoul*, the *Traditions of the Prophet*. See *Herbelot* on that Article, and *Beſpier* Pag. 265.
[f] An *Arabick* Word which ſignifies calling the People to Prayer.
[g] Or rather *Jaſids* or *Jaſidies*. See the Part of this Work concerning the *Greeks*. They were called ſo from *Jeſdan*, in their Language *God*, they were *Magies* and *Manicheans*.
[h] Or *Kafars*, that is, *Infidels* without *Religion*, from thence is derived the *French* Word *Caffard*, a *Hypocrite* or *Bigot*. The *Mahometans* call the *Eaſt* and *South* Parts of *Africa Caferah*, in which is contained *Zanguebar*, the Inhabitants of which, called *Zenguies*, ſpreading through *Perſia*, and from thence into *Europe*, gave Riſe to the *German* Word *Zigenner*, and to the *Italian Cingaro*, meaning the *Bohemians*.
[i] The *Zindikits* are ſaid to be the *Sadducees* of *Mahometiſm*, denying Providence and the Reſurrection, holding that Matter is God, believing the Tranſmigration of Souls, and following the *Magi*'s Book called *Zend*. *Herbelot* on that Word ſays they are looked upon as neither *Jews*, *Chriſtians*, nor *Mahometans*, neither in their Belief, nor in their Practice.

" In a Word, you are the Sink of all Filth; *Chriſtians* and *Jews* may become " faithful, but you never can.

" Therefore I am obliged by the Power which I have received from *Mahomet* " himſelf to pronounce, that it is lawful for all the Faithful, of what Nation " ſoever, to kill, deſtroy, and extirpate you. If it is meritorious in the Sight of " God to kill a Chriſtian, it is ſeventy Times better to put a *Perſian* to Death. I " hope the divine Majeſty will at the Day of Judgment condemn you to be the " Aſſes of the *Jews*, to be led into Hell by that deteſtable Nation. Moreover, I do " not deſpair of ſeeing you deſtroyed in a ſhort Time, by the *Tartars*, the *Indians* " and *Arabians*, our Brethren and Aſſociates in the Faith.

Now to give an Idea of the modern Sects which *Ricault*, who wrote about eighty Years ago, ſays *were lately introduced* amongſt the *Mahometans*, we ſhall preſent our Readers with an Abſtract of the Account given by him. " The *Zeidits*[a] " maintain that God will ſend a *Perſian* Prophet, who ſhall, by a new Law, aboliſh " the Religion of *Mahomet*. Other Hereticks . . . . ſay no Man can be called a Saint " in this World, except the Prophets, who were without Sin: They affirm alſo, that " God will be ſeen by the Faithful in the next World, as plainly as the Full-moon " appears now: Though *Mahomet* expreſly teaches, that God is inviſible in both " this and the next Life.

" [b] The *Malumigiſts* (which *Beſpier* tranſlates *the knowing)* teach that God may " be known perfectly in this World, by the Knowledge which Men have of them- " ſelves. The *Mezzachulians*[c] hold the reverſe, believing that thoſe, who have any " Knowledge of God's Glory and Eſſence in this World, may be ſaved, and reckon- " ed amongſt the Faithful.

" The *Jabajahits*, or as *Maracci* calls them *Jabajachits*, believe that the Know- " ledge of God does not reach to every Thing, but that he governs the World ac- " cording to the various Circumſtances, which he did not know from all Eternity, " nor at the Time of the Creation, his Knowledge improving by Experience, " like that of Men.

" The *Kadezadelits* appeared in the World under Sultan *Morat*; their Maſter was " *Birgali Efendi*, who invented the Ceremonies uſed at Funerals, when they pray " for the Souls departed. Thoſe Sectaries oblige their *Imam* to cry aloud to " the dead Corpſe, to bid him remember that there is but one God, and one Prophet. " Moſt of them are *Ruſſians* or other Chriſtian Apoſtates, who have retained ſome " Notion of Purgatory, and praying for the Dead.

" Within a few Years the Opinion of the *Chupmeſſahites*[d] is become very com- " mon at *Conſtantinople*, and has been embraced by the chief Men of the Seraglio: " They believe that Chriſt is God, and the Redeemer of the World: The young " Scholars of the *Grand Seignior*'s Court are generally imbued with that Principle,

[a] *Maracci* mentions ſome *Zaidits*, Diſciples of *Zaid*, Son or Grandſon to *Ali*, who was *Mahomet*'s Son-in-law, but he charges the Opinion here related on thoſe whom Pag. 85. he calls *Seilits*.

[b] Theſe ſeem to be the ſame as the *Maalumitæ* of *Maracci*, Part 3. *Prod. ad Alcor.* Pag. 79. Who ſays, they believed that no one knew God, and was faithful, unleſs he knew all his Names and Attributes. Yet Pag. 85. he mentions the *Malumigiſts*, as *Ricault*, almoſt Word for Word.

[c] Theſe are called *Maghulits* by *Maracci*, who aſſures us their Opinion is, that thoſe who know only Part of the Names and Attributes of God, being intirely ignorant of the reſt, ſtill have a true Knowledge of him. And he adds that they believe likewiſe, that God creates or produces all the Actions of Men, But *Maracci* ſeems often to tranſlate only *Ricault* into *Italian*; and both have imitated the *Mahometans*. and the antient Writers of Catalogues of *Hereticks*, by an ill-grounded Multiplication of old and modern Sects.

[d] *Beſpier* ſays that Word ſignifies the *ſupport of Chriſtians*.

" eſpecially the beſt bred and politeſt of them ; inſomuch that *Chupmeſſahi-ſen*, " that is, you are as civil and obliging as a Servant of the Meſſiah, is become a " familiar Compliment paid to thoſe who diſtinguiſh themſelves by their amiable " Behaviour, or other good Qualities. There are many of them at *Conſtantinople*, " and they are ſo ſteady in that Belief, that ſome have ſuffered Martyrdom for the " Profeſſion of it, rather than retract it.

" The *Muſerim*, [a] that is, the Secret is with us ; are a Sect of Atheiſts, and all " their Secret is, that there is no God, and that Nature, or the inward Principle of " each Being, governs the World in that regular Order which we ſo much admire. " To this is due, as they pretend, the Motion of the Sun, Moon, and Stars. This, " they ſay, is the Cauſe of the Birth, Growth, and Death of Men, as likewiſe of " Graſs, Flowers, and Vegetables. The Progreſs of this Sect is dreadful, and " their Increaſe, particularly in *Conſtantinople*, aſtoniſhing. Some of them are " *Cadies*, Perſons learned in the *Arabick* Books: Moſt are Renegado Chriſtians, " who to ſtifle the Remorſe of their Conſciences, endeavour to perſuade them- " ſelves, that nothing is to be dreaded or hoped for after Death. A rich Man of " that Sect, named *Mahomet Efendi*, who was verſed in the Oriental Learning, " grounded this deteſtable Opinion on this fooliſh Argument, *either there is no God*, " *or he is not ſo wiſe and prudent, as our Doctors would make us believe, otherwiſe he* " *would not let me live, who am his greateſt Enemy upon Earth, and daily ſcoffing his* " *Godhead.* He might have ſaved his Life, if he would have renounced his blaſ- " phemous Tenets, and promiſed to abſtain from ſuch Expreſſions for the future. " But he choſe to be put to Death, *not*, ſaid *he*, *for any Reward he might expect*, " *but becauſe the Love of Truth obliged him to ſuffer Martyrdom for its Defence.* This " pernicious Doctrine has infected the Women and Eunuchs of the Seraglio, the " *Baſha's*, and moſt of the Court. It is related that Sultan *Morat* gave it great " Encouragement in his Court and Armies. The Followers of that Sect are ex- " ceeding friendly, hoſpitable, and render all poſſible Services one to the other. If " a Gueſt of their own Perſuaſion comes to them, they not only entertain him " handſomely, but at Night leave with him ſome beautiful Woman, to ſpend it " more to his Satisfaction.

" The *Cadizadelits* are melancholy and ſevere, like the *Stoicks*, they affect Gravi- " ty, and avoid being preſent at Muſick Meetings, Entertainments and Diverſions. " In publick and in private they always ſpeak of God, everlaſtingly and unweariedly " repeating theſe Words, *La Ilah*, *illa*, *allah*, there is but one only God. Some " of them do this for a whole Night, ſitting and leaning their Bodies towards the " Ground. They are punctual Obſervers of all the Rules of their Religion, ſtudy " the Civil Law, the Art of diſputing *Pro* and *Con*, to leave no Queſtion un- " canvaſſed. In a Word, they are perfect Hypocrites in their whole Conduct, " great Admirers of themſelves, proudly deſpiſing all others, they neither talk with, " nor ſalute them, always inter-marrying in the Families of their own Perſuaſion: " They practiſe mutual Correction, they even excommunicate, and baniſh from " their Society, thoſe who after due and repeated Admonitions, prove incorrigible, " and will not mend their looſe or gay Manners. Moſt of them are Tradeſmen or " Merchants, whoſe ſedentary Way of Life contributes not a little to their melan- " choly, chimerical Notions, and other Fooleries.

[a] The ſame Author interprets that Word, *thoſe who keep a Secret.*

" Some

" Some of theſe ſtupid Sectaries jumble together the Chriſtian Religion with " *Mahometiſm:* The Soldiers, who live near *Hungary* and *Boſnia*, are generally fond " of this Opinion: They read the Goſpel in the *Sclavonian* Language, which they " get from *Moravia* and *Raguſa:* They ſtudy the *Arabick* to underſtand the *Koran*; " they alſo learn the *Perſian* Tongue to be thought polite, it being much in Vogue " at the *Grand Seignior*'s Court. They drink Wine in their Faſt during the Month " *Ramazam*, but to avoid giving Scandal, they call it *Hardaly*, and put no Cinna- " mon or other Spices in it: Then they think it a lawful drink. They love " Chriſtians, and ſcreen them as much as they can from being ill uſed by the other " *Turks*. They believe that *Mahomet* is the *Holy Ghoſt* promiſed by Chriſt, that " the Word *Paraclet* always means their Prophet, ſince the white Pigeon [a] ſo often " revealed to him in his Ear, the right Way of Happineſs. All the *Potures* [b] of " *Boſnia* are of that Sect, and loaded with the ſame Taxes as Chriſtians. They " hate Images, and the Sign of the Croſs, are circumciſed, and juſtify this laſt " Cuſtom by the Example of Chriſt.

" Several Janizaries are *Bectaſchits*, ſo called either from *Bectaſchuli*, mentioned " by *Herbelot*, and whom he proves to have been a *Fanatick*; or from *Hagi Bectaſck*, " a *Turkiſh* Saint, who inſtituted the Janizaries, and having given his Bleſſing to " this new Militia, beſtowed one of his Gown Sleeves as a *Coif* for their Leader. " Be that as it will, *Ricault* and *Maracci* [c] ſay that the *Bectaſchits* deprive God of " all his Attributes: This Sect began in the Reign of *Soliman* the *Magnificent*. " Other Writers call them *Zeratiſts*, that is, *who think Inceſt lawful*; for which " Reaſon they are nick-named, *Mum-ſconduren*, that is, *who put out the Candle*.

" Some *Sabæans* [d] have introduced themſelves amongſt the *Mahometans*; they " fancy the Sun and Moon have ſome divine Quality in them, by reaſon of their " Influence on all other Creatures; ſome Aſtronomers and Phyſicians of *Conſtanti-* " *nople* have embraced that Sect, which is very numerous [e] in *Media* and *Parthia*. " The Men adore the Sun, Women the Moon, others pay their Reſpects to the " Star of the *North* Pole. Their Way of living is not ſevere, they are not nice " Obſervers of religious Ceremonies; but their outward Behaviour is blameleſs; " the Immortality of the Soul, Rewards or Puniſhments in another Life, are not " firmly believed by them. Reſenting or revenging Affronts or Injuries, are ſeldom " found amongſt them, becauſe they look upon them as neceſſary Influences of the " Stars, and are no more moved to Anger by them, than we are at a heavy Rain " or ſcorching Heat.

" The *Munaſichits* are downright *Pythagoreans*, believing the Tranſmigration of " Souls: Some of them are to be found at *Conſtantinople*.

" The *Eſchrakits*, or as *Beſpier* ſays, *enlightened*, from an *Arabick* Word, are " *Platonicians* [f], given to Contemplation of the Idea of God, and of the Num- " bers in him: For though they admit his Unity, they own alſo a Trinity as a " Number growing from the Unity. This they explain by three Folds of one " Handkerchief. Their Reſpect for the *Koran* is not great, what it contains " agreeable to their Notions, ſerves them as a Proof, the reſt they look upon as

[a] See above what we have ſaid of this Story of the Pigeon.
[b] People of *Boſnia*.
[c] [d] See *Maracci*, Pag. 86. and *Beſpier* on *Ricault*.
[e] *Ricault* ſeems to confound the *Sabeans* of *Turkey*, with the antient *Sabeans* of *Media*, &c.
[f] Or rather *Pythagoreans*, like the former as appears by theſe Numbers. See *Maracci*.

" abrogated. Being convinced that the ſupreme Happineſs of Man conſiſts in the " Contemplation of the Divine Majeſty, the groſs Imaginations of *Mahomet* con- " cerning the Pleaſures of Paradiſe, are looked upon by them as chimerical Dreams, " and as ſuch held in Contempt. All the *Schecs* and able Preachers of the royal " *Moſques* are of this Sect, aſſiduous to their Devotions, ſober at their Meals, of " good Humour, and agreeable in their Converſation; love Muſick, dabble in " Poetry, and write ſome Verſes for the Inſtruction of [a] their Audience; liberal and " ſenſible to the Misfortunes of Mankind, and their Company is much courted at " *Conſtantinople*, becauſe they are neither avaricious nor ſevere, nor Self-conceited. " They delight in ſeeing handſome and witty young People, to raiſe their Ideas to " the Contemplation of God's Beauty and Perfection; they love their Neighbour " as his Creatures, and chooſe ſuch for their Diſciples, as join to a good Shape a " majeſtick and winning Behaviour: They train them up to Moderation, Wiſdom, " and a grave Deportment, in a Word, to abſtain from all Evil, and practiſe all " Virtues: This Sect is preferable to all others amongſt the *Mahometans*, and 'tis " a deplorable Caſe that Men of ſuch happy Diſpoſitions, are not inſtructed in the " Chriſtian Myſteries, to become Members of the true Church.

" The [b] *Hairetits* ſo called, as *Beſpier* informs us from an *Arabick* Word which " ſignifies *Wonder*, are the reverſe of the *Eſchrakits*, they call every Thing in " Queſtion, and never decide it; they cannot bear canvaſſing any Truth or Enquiry " about it; Perſuaſion or Diſſuaſion are Strangers to them; and like the *Academicians* " of old, Truth and Falſhood, ſay they, may be ſo much diſguiſed by the Art and " Cunning of Arguments, as to appear quite otherwiſe, than they are in Reality; " from whence it is inferred by them, that Demonſtration, or even Probability, are " impoſſible Things. Accordingly their uſual Anſwer to any controverted Point is, " *God knows it, we do not.* Yet they have amongſt them ſome Preachers, who " being raiſed to the Dignity of a *Mufti*, are very negligent in performing the " Duties of that high Station, and ready to ſign any Thing in favour of thoſe who " aſk their Advice, always adding at the Bottom, *God knows what is beſt.* They " are punctual Obſervers of the *Mahometan* Ceremonies and Laws, both civil and re- " ligious; yielding nevertheleſs ſometimes to their natural Inclinations or the Dictates " of their Paſſions. They drink Wine, to avoid the Imputation of being moroſe " and unſociable; but their ordinary Drink is Syrup mixt with Opium, which adds to " their natural Stupidity, and in that Condition, they will give their Aſſent to any " Propoſition, though contradictory to what they had granted before: This they " do to gratify their Friends, no Propoſition being more true than another. 'Tis " generally obſerved that *Hairetite Mufties* are leſs ſucceſsful in that Poſt than the " *Eſchrakits*, becauſe the laſt mentioned, in the Execution of their Office, go up- " on ſure Principles, ſign their *Feſta's* [c] with Caution, and when aſked their De- " ciſion on important Affairs concerning the Welfare of the State, willingly ex- " poſe themſelves to loſe their Dignity, rather than ſign any Thing againſt their " Conſcience; whereas the others ſigning any Thing without Thought or Deli- " beration; all is left to Chance, without any ſhare of Reaſon, and by Conſe- " quence it often happens, that the Succeſs not anſwering the Expectations of the

[a] Spiritual Songs. See *Beſpier.*
[b] A Sort of *Pyrrhonian* or *Sceptick Mahometans.*
[c] The *Mufti*'s Deciſion of any Affair civil or religious, is called *Fatua* or *Fetfa.*

" Prince and his Miniſters, the Blame is laid on the *Mufti*'s Advice, who is de-
" poſed, baniſhed, and even put to Death; which Misfortune ſeldom happens to
" the *Eſchrakites*."

To this Account of *Ricault*, we muſt add ſome Mention of *Adhem*, one of the moſt antient *Mahometan Quietiſts*. In one of his Viſions, as his Legend ſays, he obtained that an Angel ſhould write his Name amongſt thoſe who love God; and this his Love was no way inferior to that of our *higheſt Myſticks*. " Hell, he ſaid,
" was preferable with the Will of God, to Heaven without it: I had rather, was a
" common Expreſſion uſed by him, I had rather go to Hell, doing the Will of
" God, than go to Heaven diſobeying him." This is palpable Nonſenſe, yet many ſuch *Quietiſts* are to be met with amongſt the *Turks*, and the *Souſis* of *Perſia*. Some of them are likewiſe ſo refined in their Diſcourſes about the Immenſity of God, and his Preſence in all Places, that to inſpire their Diſciples with a profound Veneration for that divine Attribute, they compare it to the Space [a] which contains the Univerſe; or to a Circle, the Center of which is the End of all the Actions of Creatures, *&c.* Others diſtinguiſh ſeveral Degrees of the Love of God, [b] Friendſhip, Love, Deſire, Fervour, Extacy, and at the higheſt Pitch is Enthuſiaſm; which makes them ſay, " That we ought to ſacrifice, not only all our worldly
" Goods, but even all the Hopes we have for a better State hereafter: This is a
" ſure Way, as they think, to obtain an intimate Union with God." But we muſt obſerve, that the *Arabians* and *Turks* uſe the ſame Word to ſignify a Madman [c], and one who loves God at this Rate; and that, as the ſame Author inſinuates, theſe *Myſticks* of the *Eaſt*, like ours, raiſe themſelves to Contemplation by *ſpiritualiſing carnal Ideas*; they uſe the ſame Phraſes which are employed in Love Affairs by fond Lovers, *&c.* to which we ſhall add this farther Remark, that as the abovementioned Word " [d] literally ſignifies a Man poſſeſſed by ſome foreign Spirit,
" good or evil; . . . . The *Mahometans* often take Madmen to be inſpired by God,
" and holy Men." So ſays *Herbelot*.

To conclude what belongs to *Mahometiſm* and its Sects, there is in the Boſom of that Religion, a Party of *Indifferents*, [e] who maintain that the Orthodox are not to be preferred to Hereticks, but all of them be looked upon as good *Muſſulmen:* Theſe *Mahometan Latitudinarians* are eſteemed no better than *Heathens*, by both the *Sonnites* and the *Schiites* who make up the two great oppoſite Parties of *Mahometans*. This happens alſo in other Countries and Religions. For though *Toleration* is grounded on a Principle of natural Reaſon [f], yet both in the *Eaſt* and in the *Weſt*, the predominant Party will often endeavour, even by Force and Penal Laws, to compel all People to embrace it; and Neutrality, when too ſtrictly obſerved, renders its Votaries obnoxious to be eſteemed as dangerous Men.

Fœnum habet in Cornu, longe fuge.

Many Reflections might be made on this great Number of Sects, which may be ſeen in *Ricault*, and are obvious to any intelligent Reader; the moſt important is, that

[a] See *Herbelot* in the Article *Din*.
[b] The ſame on the Love of God, Pag. 321.
[c] The ſame on *Megnoun*.
[d] That Word is the ſaid *Megnoun*.
[e] See *Herbelot* on the *Schoubiah*.
[f] *Quod tibi fieri non vis alteri ne feceris*. Do as you would be done by.

the various Opinions of theſe different Parties, are couched in ſuch Terms as may be explained in a tolerable Senſe, being generally ambiguous; there is no Error ſo palpable, but what is the Reſult of ſome Truth ſtretched too far: And after all, ſome Men in all Religions are prone to miſrepreſent the Sentiments of their Adverſaries, in order to render them odious. The *Muſerims*, for Inſtance, are not excuſable, if they really held and practiſed what they are charged with; how ſhall we be ſure of this? If what is reported of them is true, they probably were the Remains of the Diſciples of one *Schamalgani*, who beſides the Tranſmigration of Souls, thought it poſſible, even in this Life, to transfuſe and mix the Soul of one, into and with that of another; to procure this *perfect Transfuſion*, they allowed the moſt infamous Practices, Inceſts with the neareſt Relations, *&c.* This Man and his Followers, who were called *Enlightened*, were ſo impudent as to aſſert, that the Souls of thoſe who ſhould reject this Way of communicating Knowledge, ſhould, after their Death, come into other Bodies to expiate this pretended Crime. But once more; How ſhall we be ſure of this? The only *Golden Rule* is to examine every Opinion by the Writings of thoſe who maintain it, without relying on the Teſtimony of their Opponents.

SUPPLE-

SUPPLEMENT

AND

AMENDMENTS.

To

To the READER.

THE *French* Author of the Work now publiſhed in *Engliſh*, has added to it a Supplement and Amendments, we have followed his Directions as to this laſt Volume in the Body of our Tranſlation of it. What regards the foregoing Volumes we ſhall now preſent to your View.

A DISSER-

A DISSERTATION

ON THE RELIGION of the *SABEANS*.

THE *Sabeans*, of whom we now ſpeak, are not thoſe *Chriſtians of St.* John [a], mentioned before, who in their own Language ſtyle themſelves [b] *St.* John's *Diſciples*; though even theſe have retained ſeveral Remains of the antient *Sabeiſm*. The Subject of this Diſſertation is a Sect ſtill ſubſiſting [c], and to which *Mahomet* ſeems to grant a Toleration in his *Koran* [d], as to *Jews* and *Chriſtians*.

'Tis well known, this pretended Prophet ſhewed ſome Reſpect to the two laſt named Religions, and we have Reaſon to believe he was as indulgent to the *Sabeans*, ſince to this Day they pretend to be in Poſſeſſion of ſome Books written by the Patriarchs, one in particular by *Adam* [e], which they ſay contains all their Religion. *Herbelot* [f] aſſures us, it is almoſt wholly *Chaldaick*, but the Characters are, he ſays, very ſingular.

An *Arabian* Writer, cited by *Herbelot*, ſays the *Sabeans* are the moſt antient People in the World, and received their Religion from *Seth* and *Enoch*, to whom they attribute ſome Books; but the ſame People, who ſometimes [g] beſtow high Encomiums on the *Sabeans*, nevertheleſs looked on the Word *Sabi* as an Injury, ſince the *Koraiſhites*, who were Enemies to *Mahomet*, called him a *Sabean*, becauſe he had abandoned [h] their Religion. The *Mahometans*, the *Jews*, and the *Chriſtians* of the *Eaſt*, generally confound *Sabeiſm* with *Paganiſm* [i], looking upon thoſe who left *Paganiſm* to embrace their Religion, as converted from *Sabeiſm*. Yet it is not unlikely that ſuch an Apology might be made for *Sabeiſm*, as a learned modern Au-

[a] In the foregoing Volume of this Work about the *Grecians*.

[b] *Mendai-Jahia*.

" [c] *Chardin*, Tom. 3. Pag. 429. Edit. in 4to. of 1735. ſays that the *Mahometans* believe, though not " with Certainty, that there are ſtill ſome Heathen *Sabis* . . . . . about the *Euphrates*, whoſe Belief and " Worſhip is the ſame as the old *Chaldeans*, owning a ſupreme Being, praying Morning, Noon, and Night, " their Faces towards the *North*; calling upon the Stars, the Sun and Moon; they have three Lents, of " ſeven, of nine, and of 30 Days; abſtain from ſome Sorts of Fruits, believe a Heaven and Hell, ſo " that all ſhall be ſaved at long run. But he owns, he has not ſeen any ſuch *Sabeans*."

[d] See the *Koran*, Chap. 2. with *Sale*'s Note. See alſo Chap. 5. 3.

[e] See *Herbelot* on the Article *Sepher Adam*. Some Apocryphal Fragments he ſays he had ſeen.

[f] The ſame Author on the Word *Sabeans* or *Sabis*.

[g] *Herbelot* in the ſaid Article of *Sabis*.

[h] The ſame Author ſays, that *Sabi* in the *Arabick* literally ſignifies *one who leaves the Religion of his Fathers, to embrace a new one of his own*.

[i] By *Paganiſm* we mean Idolatry.

thor [a] has made for *Magiſm.* We ſhall not enter upon ſuch an Undertaking, but the bare mention of it, requires we ſhould diſtinguiſh two Sorts of *Sabeans.* 1. Thoſe who owned one only God, and paid their Adoration to that ſupreme Being, according to his various Influences in the Sun, Moon, and Stars, which they looked upon as his Temples, or (as the Royal Prophet expreſſes it, *Pſal.* xix.) his *Tabernacle.* 2. Thoſe who worſhipped theſe *Tabernacles,* as Partakers of the Divine Glory and Power, which the learned have called *Cultus Sacellorum*; or thoſe whoſe groſſer Superſtition lead them to adore the Godhead in Statues; which at firſt were made only as *Memorials* and *Monuments:* This ſecond Sort is deſervedly ranked amongſt Idolaters.

Several eminent Men in Antiquity might be reckoned amongſt the firſt Sort of *Sabeans, Lot, Jethro, Job* and his Friends: Even ſome Heathen Philoſophers [b] who owned the Unity, Indiviſibility, Infinity, Immutability, *&c.* of the Godhead, and gave Definitions of a ſupreme Being, far above all the Ideas of *Paganiſm* [c]. But theſe Philoſophers, *&c.* did not act according to their Knowledge, encouraged Idolatry; and though the Morality which they taught, is a Subject of Confuſion, even to ſome Chriſtian Divines; yet they themſelves were given up to *a reprobate Senſe,* Rom. ii.

The Notion of a ſupreme Being was freſh in the Minds of thoſe *Sabeans,* by their Proximity to the firſt Man; the long Lives of the Patriarchs helpt to keep up this Tradition, of one only God, who governs the whole Univerſe according to his Will and Pleaſure; directed in particular the heavenly Bodies to influence the other terreſtrial Creatures, and was alone worthy to be worſhipped by Mankind, with Praiſes, Thanks for all his Benefits, Vows, Prayers, *&c.* amidſt the continual Wants to which this Life is expoſed. They had alſo preſerved the Idea of a Mediator, who was to reconcile Men to God: This Promiſe they carefully delivered to their Poſterity; who being more ignorant, and more wicked than their Anceſtors, and on the other Side ſtung with the Remorſes of their Conſcience, and the Apprehenſion of the Puniſhments they had deſerved; ſuperſtitiouſly ſought this Mediator amongſt created Beings; inſtead of one, they applied to ſeveral, and in Proceſs of Time adored them: Thus Wickedneſs, Ignorance, Superſtition, joined to the Craft and Deceits of Self-intereſted Miniſters of Religion brought on Idolatry, which is corrupted *Sabeiſm,* and makes the ſecond Sort above-mentioned of *Sabeans.*

As to the Sect of that Denomination, which has ſubſiſted ſo long in the *Eaſt,* and is ſaid to remain ſtill, and to retain its firſt Name: They believe one only God, yet pay a religious Worſhip to the Stars or Planets, *&c.* which they think [d] are animated Bodies like ours; and are appointed to govern the Univerſe under the Direction of the ſupreme Being, as *Vice-Roys* govern Provinces under their Monarch. They apply themſelves chiefly to obtain the utmoſt Perfection of the four intellectual Virtues: The Souls of the Wicked are, they own, to be puniſhed for the Space of many Ages [e], after which God will forgive them. Their Devotion conſiſts 1. In praying three Times [f] a Day, at Sun-riſing they have performed eight Adorations,

[a] See Dr. *Hide* in his Treatiſe *De Relig. Vet. Per.*
[b] See *Huet,* Lib. 2. Cap. 2. *quæſt. Alnet.*
[c] Such is this given by *Empedocles: Globus intelligens, cujus centrum ubique eſt, Circumferentia nuſquam.*
[d] *Pocock* in his *Specim.* &c. Pag. 139.
[e] The ſame, Pag. 144. ſays *nine thouſand Centuries.*
[f] Others ſay ſeven times a Day.

each of which is made up of three profound Inclinations: At Noon they pay five ſuch Adorations, and at Sun-ſetting. 2. In their grand Feſtival [a] which they celebrate on the Day in which the Sun enters into the Sign *Aries*. 3. In three Faſts every Year, the firſt of thirty Days, the ſecond of nine, the third of ſeven. 4. In Sacrifices, of which they never eat any Part, but burn the Whole, abſtaining alſo from Beans of all Sorts, Garlick, and ſeveral other Plants. 5. In their *Kebla* or Place towards which they turn in their Prayers: Authors vary [b] about it, and ſeem uncertain whether it is the *North*, or *South*, or *Mecca*, or the particular Star they then worſhip, or whether every Man has not his own *Kebla*. 6. In a Pilgrimage to *Haran*, a Town of *Meſopotamia*, about which many *Sabeans* inhabit; yet they profeſs great Veneration for the Temple of *Mecca*, and ſtill more for the Pyramids of *Egypt*, looking upon them as the Burying-places of *Seth*, *Enoch*, and [c] *Sabi* their Founder, from whom they derive their [d] Name: They offer in Sacrifice (to theſe Pyramids, or to theſe Patriarchs, or to the ſupreme Being which dwelt in them) a Cock and a Calf all black, with ſome *Incenſe*.

They own *Seth* as their firſt Maſter; call him *Nebi-Illah*, the *Prophet of God*; and as a modern Author [e] informs us, *Sabeans* are not to be truſted if they ſwear by the Name of God, but may be credited if they ſwear by the Name of *Seth*.

They chiefly value a Book written by *Enoch* [f] in *Chaldaick*, which treats of Morality, and is looked upon by them as the Bible by Chriſtians, and the *Koran* by *Mahometans*: The Book of *Pſalms* is the only one of our Scripture which they read. They have likewiſe the above-mentioned Book of *Adam* [g] and ſome others.

This Prayer of theirs " O God, I conſecrate myſelf wholly to your Service, you have no Companion but him (or them) whoſe abſolute Maſter you are, as likewiſe " of all that belongs to him (or them): " is an evident Proof, that the grand Object of their Worſhip is the ſupreme God, the Creator and Lord of the Univerſe, the Being of Beings called by the *Arabians the moſt high God* [h], who has under him ſome intelligent Beings ſuperior to human Nature, called by the ſame *Arabians Divinities*, placed in the Stars and Planets, to be Mediators between God and Men, and intercede for them with the ſupreme Being. But it muſt be owned theſe inferior *Divinities* were more punctually ſerved than the ſupreme by the *Sabeans*. For Inſtance, when they planted or ſowed, their Cuſtom was to draw a Line, to part the Portion of God, from that of his Miniſters or inferior *Divinities*; but whatever fell from God's Part into the others Field was loſt to God; whereas what fell from their Part into God's Field, was immediately reſtored to them. The Reaſon alledged for this, and ſome ſuch Cuſtoms, was, that the ſupreme Being did not want any Thing.

[a] Some Writers aſſure us, the *Sabeans* keep five Holidays in Honour of the Planets called *Saturn*, *Jupiter*, *Mars*, *Venus*, *Mercury*, to which they alſo conſecrated the Days of the Week, and divided amongſt them, and ſome other *Divinities*, the Months of the Year.

[b] *Hide*, Cap. 5. *Relig. Vet. Perſ.* fixes it to the *North*.

[c] The *Sabeans* pretend that this *Sabi* was Brother to *Enoch*.

[d] *Pocock* cited above, is of Opinion their Name is from *Saba*, an Army, which in Scripture is applied to the Stars; yet he gives ſome other Etymologies of the Word *Sabean*.

[e] *Hide*, Cap. 5. Pag. 127.

[f] *Pocock*, Pag. 138. cites a Paſſage, in which it is called the Book of *Seth*.

[g] *Stanley*, and before him *Hottinger*, Lib. 1. Cap. 8. Pag. 176. *Hiſt. Orient.* mentions ſome of theſe Books about *Taliſmans* and ſuch Superſtitions.

[h] *Allah-Tadla*, ſignifies the *moſt high God*; *Al-Ilahat*, *Divinities*; *Herodotus* Book 3. makes of thoſe two Words two *Arabian* Gods, and takes them to be the *Bacchus* and *Venus* of that Nation. Some pretend that the *Sun* and *Bacchus* are but one God, and ſay the ſame of the *Moon* and *Venus*: Theſe are of Opinion that the Word *Allah-Tadla*, or *Urotalt*, is derived from a *Hebrew* Word, meaning *the Dew of Light*, and the Word *Alilahat*, *Alilat*, from another, which ſignifies *the Night*.

The

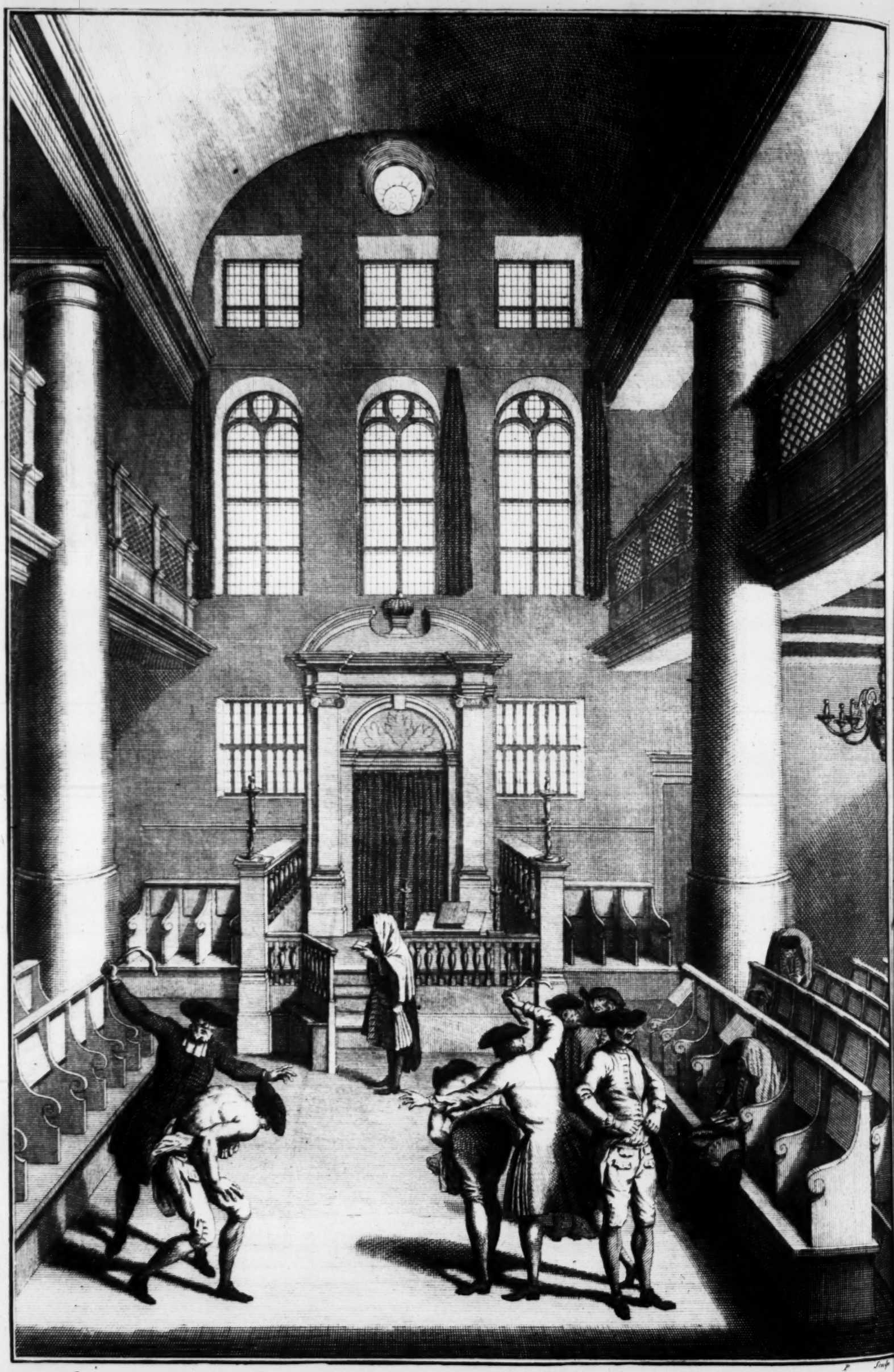
The Beauty of theſe heavenly animated Bodies, their uſeful Revolutions, of the Sun to cauſe the variety of Seaſons, of the Moon to ſupply the Loſs of the Sun when ſet, raiſed their Admiration, their Curioſity and Superſtition: This brought on Aſtrology ſo much in Vogue amongſt the *Chaldeans*, *Aſſyrians*, *Egyptians*, and all the *Eaſtern* Nations: The beſt Aſtrologers were *Sabeans*; and of them one *Thebit* [a], who had explained the Doctrine and Ceremonies of his Religion: This Book is loſt, and we are deprived by this Misfortune of many curious Obſervations on *Sabeiſm*.

We ſhall conclude this ſhort Diſſertation by referring our Readers to *Stanley*, to *Hottinger*, and to *Maimonides*, who was copied by the other two, and who being a *Jew*, is a ſuſpected Author, which made a learned Critick of our Days [b] queſtion the Truth of what is related of the *Sabeans*, who are alſo ſaid to have been *Præ-Adamites*, and believed the World eternal.

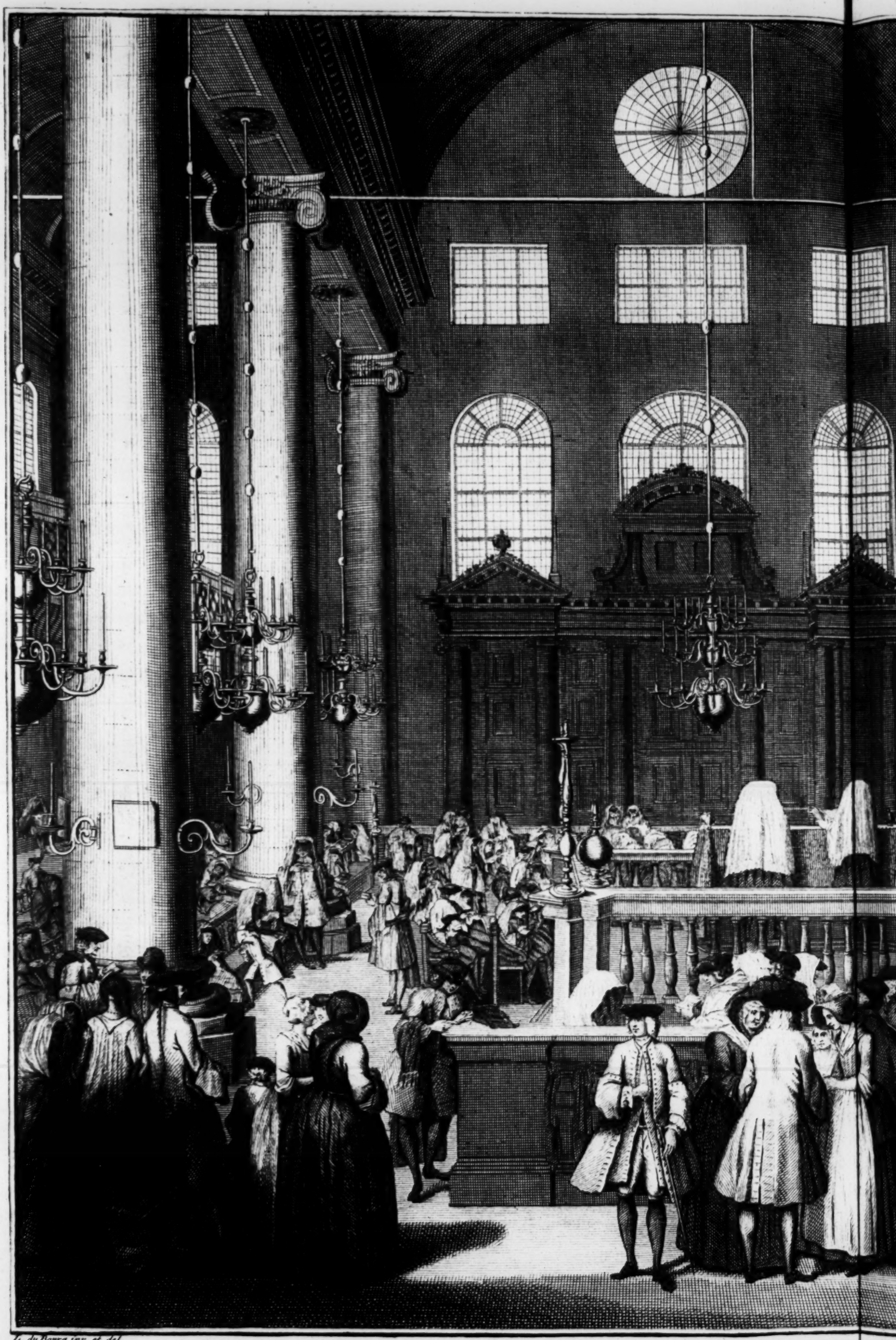
[a] He died at the End of the third Century after the *Hegira*. *Albatani* or *Albategnius*, another Aſtrologer of *Sabean* Extraction, died in the following Century.
[b] *Le Clerc* in his *Ind. Philolog. ad Stanley, Philoſ. Orient.*

A DISSER-

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La PENITENCE *des* JUIFS ALLEMANS *dans leur* SYNAGOGUE.



L. du Bourg inv. et del.

La Fête de PU

B. Picart Sculp.

Fête de PURIM

BRITISH
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MUSEUM

ADDITIONS
AND
CORRCTIONS
Of the former VOLUMES.

Additions and Corrections to the Ceremonies of the JEWS.

THE Origin which we have aſſigned for the *Taleb*, in the Chapter which treats of it, is highly probable, but we muſt add to it, that ſome are of Opinion, the *Jews* borrowed this Ceremony from the *Romans*, who had it from *Æneas* [a],

. . . . . *Caput ante aras Phrygio velamur amictu.*

To prove this Aſſertion, they alledge that the *Jews* took up with ſeveral Cuſtoms of the *Romans*, as whipping, putting to Death with a Sword, the Manner of eating their Meals, practiſed by Chriſt and his Apoſtles at the laſt Supper, contrary to the expreſs Directions given by *Moſes*. This Argument will not appear very convincing, nor what is likewiſe ſaid, that being covered at Prayers is, 1. A Token of Grief and Repentance. 2. Of Veneration and Humility. 3. Of Fear and Modeſty.

We ſhall add nothing to our former Deſcription of the *Jewiſh Flagellation* amongſt their Works of Penance: A Print of it was wanting, which is placed here. We muſt not forget the Confeſſion which ſome *Jews* in *Italy* make at the Point of Death. It is alphabetical, like ſome of the *Pſalms*, and every Part of the Body is devoutly called to a ſtrict Account. This might paſs for the private Devotion of ſome particular Men, but we meet with ſuch another Confeſſion in the apocryphal Book called *Hiſtoria Joſephi Fabri lignarii*, or the *Hiſtory of* Joſeph *the Carpenter*.

The Feaſt of *Haman*, called *Purim*, is one of thoſe Solemnities, which are *partly ſerious*, *partly merry*; ſuch are to be met with in moſt, if not in all Religions. We ſhall add nothing to the Deſcription already given of it, only place it before our Reader's Eyes in the Print here annexed.

[a] *Virgil* in his *Æneid*. Lib. 3. Ver. 545.

In repreſenting the State of the *Jews* under the *Chriſtian* Governments, we have mentioned ſeveral heinous Crimes, with which they have been charged; without entering into a ſtrict Enquiry about the Truth or Falſhood of ſuch Accuſations, we muſt mention two more of great Moment. 1. That they have falſified the Scripture out of Hatred to *Chriſtianity*. 2. That they have deſtroyed the Books which explained the Myſteries of their Religion. A learned *Rabbin* has publiſhed their Apology [a], to which we refer our Readers, only tranſcribing a few Paſſages the moſt worthy of Notice.

" We are accuſed, ſays he, of uſing Chriſtian Blood at the Feaſt of unleavened " Bread ..... but, beſides the wicked Contrivance of our Enemies, who to ſup- " port their Calumny, have conveyed dead Corpſe into our Houſes, ... they " might remember how ſtrictly we are forbid eating Blood, inſomuch that if a " Drop of Blood is found in an Egg, it muſt be thrown away as unclean; if ſome " Blood ſticks to the Bread after biting it, the Part of it which is bloody, muſt be " cut off... Moreover, we are to be in the utmoſt Purity at that Feſtival, and there- " fore by Conſequence we ſhould not chooſe to commit ſuch Crimes. Not to mention " the Order of *Moſes*, to be tender of the Life of a *Stranger*, as of our own " Brethren ..... It is ſurpriſing the *Mahometans* do not accuſe us of any ſuch " Practice, much leſs put us to Racks and Torments, to make us confeſs what we " are not guilty of..... This odious Imputation of murdering Children, was firſt " invented by *Appion* the Heathen Grammarian, and is mentioned by *Joſephus* in " his Work againſt that wicked Calumniator."

A ſecond Accuſation is, that the *Jews* commit Idolatry: This they ſo carefully avoid, as to become ridiculous. For Inſtance, " If, ſays *Maimonides*, a *Jew* paſſes " by .... a Statue, and at the ſame Moment a Thorn gets into his Foot, he muſt " not ſtoop to take it up, leſt this ſhould be miſtaken for a Mark of Reſpect paid " to the Statue." But it ſeems the *Jews* ſtand when the Book of the Law is taken out of the *Hechal* or Box which contains it, and when opened to the People, as is mentioned in the Book of *Nehemiah* [b]; and when the ſaid Book is carried back to the *Hechal*, the *Jews*, who are in the Way, bow down their Heads: " Yet as Rabbi *Manaſſe* judiciouſly obſerves; this is no Act of Idolatry, 'tis a Mark of *Reſpect and* " *Veneration* widely different from *Adoration*." And in Reality, this is proved by the Cuſtom of all Nations, in regard to their Princes and other Superiors, even towards their Equals or Inferiors; the ſame Obſervation may ſerve for an Excuſe to ſeveral Ceremonies practiſed by ſome Chriſtians.

They are charged thirdly, " with curſing the Chriſtians thrice every Day, and " deſiring God to confound and deſtroy them. ..... This is ſaid to be done by the " Rabbins in the Synagogues." *Sixtus of Sienna* endeavours to prove his Accuſation from the *Talmud*: *Manaſſe* on the contrary avers, there is but one Prayer like it, which is not againſt Chriſtians, but ſome Hereticks: As to the Prayer ſaid by the *Jews* three Times a Day, it is far from curſing, ſince God is deſired in it, *to fill with his Bleſſings all his Creatures, which are the Work of his Hands.* On the Day of *Chippur*, which is the firſt of the Year, the *Jews* pray for the Converſion of all Nations: *Lord*, ſay they, *May all Creatures fear you! May they proſtrate themſelves*

[a] *Manaſſe Ben Iſrael.* This Apology is inſerted in the 12th Tom. of the *Biblioth. Raiſonnée*, Pag. 176. and Fol. and Pag. 439. and following.

[b] Chap. 8. Ver. 5. and Foi.

before

before you! May they all unite to do your Will, &c. But who can tell, whether theſe Prayers, the Order of *not abominating the Egyptians*, and the Example of God, *who deſires not the Death of the Wicked*, make a deeper Impreſſion on the Minds of the *Jews*, than another Law which bids them *deſtroy Infidels?* Who knows whether Policy and Diſſimulation does not govern them in their outward Behaviour towards Chriſtians, and whether they do not curſe them in their Hearts? *&c.* But who knows they do? And are they to be accuſed without Proofs, they or any elſe?

The learned *Buxtorfius* taxes the Synagogue with Blaſphemy, upon account of a Prayer, in which it is ſaid, *that the Nations bow down before Things of no Value, and offer their Prayers to Gods who cannot ſave them*, &c. To this it is anſwered, That this was true at the Time of *Eſdras*, when that Prayer was compoſed, which being long before Chriſt, it did not regard Chriſtians; but that however it is now left out of their Rituals. Neither is it probable that in their Synagogues they ſpit whenever the Name of Chriſt is pronounced; ſince ſo publick an Injury could not be concealed from Chriſtians, who often ſee their publick Service performed, and would ſeverely puniſh them for it.

The fifth Accuſation objected to the *Jews*, is, that they do their utmoſt to pervert Chriſtians, and bring them over to *Judaiſm*. This is eaſily confuted; for though it muſt be owned that Chriſtians now and then embrace their Religion, yet in *Holland* where Toleration puts them almoſt on the Level with Chriſtians, they avoid, out of Fear and Policy, uſing any Perſuaſions to induce thoſe Chriſtians to do it. On the contrary, " when any one, ſays *Manaſſe*, deſires to become a *Jew*, " he is not admitted as a Member of the Synagogue till a ſtrict Enquiry is made in- " to the Motives of his Change, to find out whether it is not Poverty, Love, ſome " Diſappointment, or ſuch other Paſſion, *&c.* Then he is forewarned of the Pu- " niſhments he is to undergo; if after being received, he breaks the *Moſaical* " Law . . . . . and after all to avoid the Reproaches of Chriſtians, they often refuſe " to circumciſe the new Proſelyte . . . . . and ſome more bent upon becoming " *Jews*, have been forced to circumciſe themſelves."

As to their Cheats and exorbitant Uſuries, the ſame Apologiſt ſays, they are obliged to this by the Perſecutions raiſed againſt them, and Taxes laid upon them; and that their Law does not enforce the Practice of them againſt Chriſtians, only ſome Paſſages have been interpreted wrongfully by ſome of more corrupt Principles; or who, as moſt Men are apt to do, by falſe Reaſons perſuade themſelves they may hate any Religion but their own.

ADDITIONS *and* CORRECTIONS *to the* CEREMONIES *of the* ROMAN CATHOLICKS.

IN the Ceremony of the Pope's Coronation, we ſhould have taken Notice, that in the twelfth Century ſome Cuſtoms were obſerved, which are now left off. See *Mabillon* in the ſecond Tom. of his *Muſæum Italicum*.

On the Devotion to the Bleſſed Virgin, theſe Words, ſung heretofore on *Chriſtmas-day*, were forgot: *Sancta Dei Genitrix*, &c. that is, *Holy Mother of God who hath conceived* by the Ear, *our Lord*. The Author of the Project of a new Breviary, printed in 1720. ſays that Expreſſion was condemned above eight hundred Years ago, *&c.* A Book of Devotion was printed at *Paris*, and approved by Doctors of

Divinity, in 1627. under the Title of *Holy Duties of a devout Soul*, which contains a myſtical Prayer to the *Trinity of* J. C. *his holy Mother, and S. Joſeph*, in theſe Words, " Holy Trinity ..... who imitate without Intermiſſion the Divine Tri-" nity in the Empyreal Heaven, deified honourable and lovely Trinity, receive the " Trinity which is in me ..... my Underſtanding, my Will, my Memory .... " Trinity loving the Salvation of Men, work efficaciouſly mine .... To this End, " Jeſu my Saviour, preſent to your Father your Wounds and the Blood you have " ſpilt out of your Love for me; *Mary*, ſhew your Breaſts and the Virginal Milk " with which you have fed the Word Incarnate; *Joſeph*, put forth your Hands, and " the Sweat which has helpt to maintain Jeſus ..... May Jeſus pour on me the " Bleſſings of Heaven! May *Mary* make me Partaker of the ſweet Fruit of her " ſacred Womb! May *Joſeph* fill me with the Bleſſings of the Earth by his Sweat " and Labours ....." This Heap of unintelligible Stuff cannot be charged upon the Catholick Church, being only the Whim of ſome private Man, but it is deplorable that it met with the Approbation and Sanction of Doctors.

In the Article of Proceſſions, that of the *infernal Bite* [a], performed every Year at *Tournay* on the Exaltation of the Croſs, was omitted. It was ordered in 1226. on Account of a Sickneſs called *infernal Bite*, with which the Inhabitants of that Country were afflicted at that Time.

ADDITIONS *and* CORRECTIONS *to the* CEREMONIES *of the* GRECIANS, *&c.*

THE manner of giving the Habit or Clothing a Nun in *Ruſſia*, was omitted in its proper Place, neither is it accompanied with any peculiar Circumſtance or worth Notice: We ſhall therefore only refer our Readers to the *new Memoirs of Ruſſia*, Pag. 234. of the *French* Edition printed at *Paris* in 1725. The Author of that Work mentions a Sect called *Roſcolnicks*, who are ſtrict Obſervers of the antient Liturgies, and are Diſſenters from the Church of *Ruſſia*, which they look upon as not Orthodox upon Account of ſome Alterations of Ceremonies. They live in Woods and remote Places to avoid the Perſecutions of the *Ruſſians* who follow the *Grecian* Rite.

We muſt add to what is ſaid of the *Druſians*, the following Particulars [b]. They inhabit part of Mount *Libanus*, the Hills about *Seyd* and *Balbak*, the Country of *Hebail* and *Tripoli*, and reach to *Egypt*. They pretend to be Deſcendants of ſome of thoſe who went with *Godfrey of Bouillon*, to conquer the *Holy Land* in 1099: That after the Loſs of *Jeruſalem*, they retired into the Mountains from the *Turks*, who purſued them in order to kill and deſtroy all the Chriſtians, whoſe very Name was become odious.

Some Hiſtorians aſſure us that the Earl of *Dreux*, being defeated by *Saladin*, his Soldiers fled to, and intrenched themſelves in, the Mountains, ſettled there, and took the Name of *Druſians* in Memory of their Leader; but their Name was known in thoſe Countries before the *Croiſades*, from whence it appears the Origin is of an antienter Date.

[a] *Morſus infernalis.*
[b] See the 6th Volume of *Memoires des Miſſions du Levant.*

Their Books often compare the Union which they ought to entertain one with the other, their Steadineſs in punctually obſerving their own Laws, Cuſtoms, and Ceremonies, to the Union of the two Parts of a Man's Scull: The Line or *Sutura*, which joins thoſe two Parts, is called in *Arabian*, *Deuz*, from whence they probably might be called in the ſame Language *Derzz*, or in the Plural Number *Derouz*, that is, *an united Nation*, and from thence by Corruption *Druſians*.

They own for their Lawgiver an *Egyptian*, called by them *Bomrillah*, *El Uhazem*, *Mawlana*, that is, the Wiſe, our Judge and our Maſter; he appeared, they ignorantly ſay, only two thouſand Years after *Mahomet*, was honoured as their King by his Diſciples, who never came into his Preſence without caſting themſelves at his Feet.

Their Religion is a monſtrous Medley of Chriſtianity, which they heretofore profeſſed, and of *Mahometan* Cuſtoms and Ceremonies, taken up by them either from their daily Intercourſe with the *Turks*, or rather out of Policy, to obtain their Friendſhip and Protection.

The Book left them by their Lawgiver is carefully preſerved; it is divided into three Sections or Letters, and contains, as they ſay, all the Myſteries of their Religion.

Beſides this firſt, they likewiſe admit a ſecond Lawgiver, whom they call *Hamze*, and ſay he was a holy Man and Diſciple of the other. He wrote three Books [a] for their Inſtruction, and charges them not to communicate their Contents to any Stranger whatever: This is probably the Reaſon, why they keep them under Ground, and take them out only on *Fridays*, which are their Days of Meeting, to read them to the Congregation.

Their Women are ſuppoſed to be better verſed in their Religion, and are reſpected as ſuch; they teach each other, and explain their two Lawgivers Books, recommending Secrecy above all Things: This they keep ſo faithfully, that to this Day we know nothing of it, but a Number of fabulous Stories with which the *Druſians* fill their wild Imaginations.

There are two Sorts of *Druſians*, called in the *Arabick Tukama*, or *Ukkal*, that is, *prudent*, *wiſe*, *ſpiritual*; and *Juhhal*, which ſignifies an *unſteady*, *imprudent*, *ignorant Mind*. The firſt Sort always wear dark coloured Clothes, carry no *Kanjac*, that is, Sword or Dagger to their Girdle; they lead a reformed, retired, abſtemious Life; abhor Theft, inſomuch that they will not receive what is given them, for fear it ſhould have been unjuſtly acquired; they accept more freely the Gifts of Country labouring Men, than thoſe of the rich, as being earned by the Sweat of their Brows: They ſtick to the *Koran*, are circumciſed, faſt the *Rhamadan*, abſtain from Hogs Fleſh, and obſerve other *Turkiſh* Superſtitions.

The ſecond Sort are not admitted to the Aſſemblies of the former, they are ignorant of the Myſteries of their Religion, or rather live without any, and by Conſequence lead diſorderly Lives, without any Remorſe, ſuppoſing no more is required of them, than to ſay a few Prayers in Honour of their Lawgiver *Bomrillah*, and to utter ſome Expreſſions uſed by the ſpiritual *Druſians*, viz. *Ma*, *Fih*, *Elah*, *Ella*, *Hu*, that is, *no God but him*: This is their Profeſſion of Faith, which they often repeat, chiefly when they worſhip their Lawgiver's Statue, which is of Gold or Silver; they ſhut it up in a wooden Box, and ſhew it only on their moſt ſolemn

[a] This Work is in the *French* King's Library.

Days: They fancy that when they offer their Prayers to it, they are ſpeaking to God himſelf, ſuch is their Veneration for this Idol. *Bøgelin* and *Fredis*, two Villages ſituate in the Mountains where the chief *Druſians* inhabit, are the only two Places honoured, as they term it, with the Poſſeſſion of their great Lawgiver's Statue.

To the Note about the *Abrahamites*, this may be added. " We are inclined to " believe, they are a kind of *Sabeans*; yet it ſeems there is ſuch a Sect in the *Eaſt*, " little worth Notice, as having but few Members, and none of any Conſideration. " So ſays *Herbelot* in his *Biblioth. Orient.* on the Word *Ibrahimiah*."

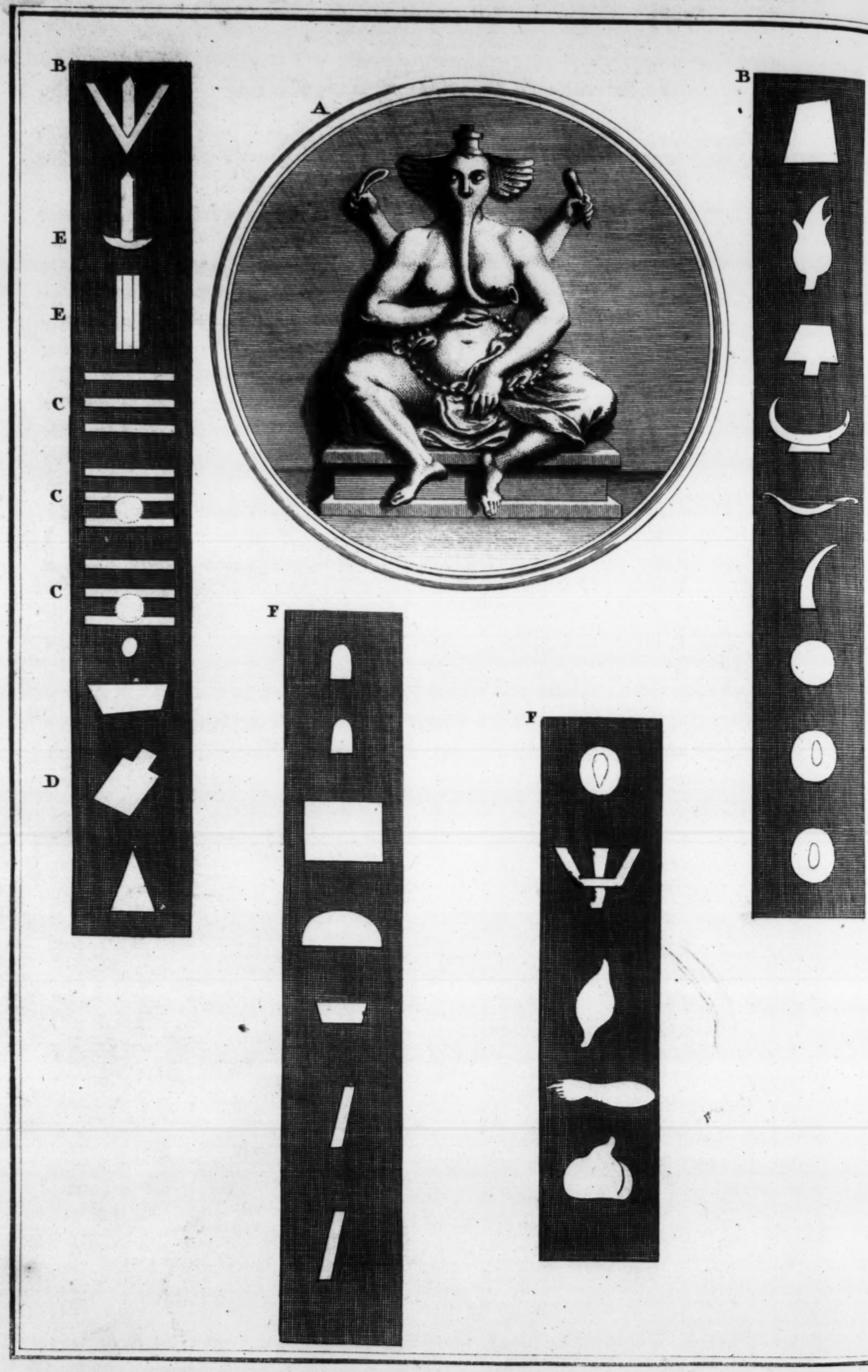
After the Article of the ſaid *Abrahamites*, add what follows. " *Hide*, Pag. 555. " of his Work *de Relig. Perſar. Veter.* mentions a ſmall Sect of about a thouſand " Souls, which he calls *Chamſii* or *Solares*. They have no Prieſts nor Doctors, no " Places of meeting [a], but perform in Caves their religious Worſhip, the Myſteries " of which are kept ſo ſecret, that they have not been diſcovered, even by thoſe " who have been converted to the Chriſtian Religion. The *Mahometans* obliged " them to declare themſelves Members of ſome Chriſtian Society; they made " choice of the *Jacobite* Sect, baptize their Children, bury their Dead according " to that Rite: Believe a God, (*Hide* ſays *Cælum*, by which doubtleſs they mean " the Godhead) Hell and Judgment, and that Chriſt died for Mankind. They " are ſtrictly united amongſt themſelves, deteſt Uſury, and when they receive " any Thing from a *Jew* or a *Mahometan*, oblige him to ſwear he did not come " by it that Way. May not this Sect be the ſame as the *Houhames*, mentioned in " the Diſſertation on the *Adamites*, upon the Credit of *Thevenot*, or a Branch of " the *Druſians*, *Nazarians* or *Jeſidians*, &c.

ADDITIONS *and* CORRECTIONS *to the* CEREMONIES *of the* IDOLATROUS NATIONS *in the* EAST-INDIES, *&c.*

TO what has been ſaid of *Brama* and the *Indians Trinity* add this learned Note of *De la Croze*. " *Brama* [b] comes from the *Egpytian* Word *Piroumi*, *a* " *Man*: And has the ſame Signification in the holy Language of the *Indians*, called " *Samſcret* (or as *Bernier* has it, *Hanſcrit*:) The Inhabitants of *Malabar* inſtead of " *Brama* ſay *Birouma* which comes ſtill nearer to the *Egyptian* Word .... in the " Language of .... *Ceilan*, *Pirimha* ſignifies alſo a Man." Some Miſſionaries pretend to have found ſeveral Repreſentations of the Trinity amongſt ſeveral *Indian* Idolaters. At *Tudemala*, for Inſtance, a Picture was worſhipped repreſenting an old Man, a young Man and a Bird, which was one only God, called *Bidi*, that is, *Fate*; and this *Bidi* theſe *Indians* ſaid was the Author of all Things. The Miſſionaries readily explained this, in a Chriſtian Senſe of the Father, the Son, and the Holy Ghoſt. *Navarette* ſays the ſame was done in favour of *San-Pao*, the Idol of *Tibet*. Becauſe without any Addition or Diminution, it was exactly like what was

[a] *Nullas Eccleſias*, ſays *Hide*.
[b] *Hiſt. du Chriſtianiſme des Indes*, Book 6.

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A. *Pulleyar*. B.B. *Signes Superstieux et marques prophanes avec leurs couleurs*. C.C.C. *Sur le né*
D. *Double Lingam*. E.E. *Lingam ou* PHALLUS. F.F. *Marques toleréés pàr les Missionnaires avec les couleurs*.

ſeen in his Days on the high Altar of the Convent of the Trinity at *Madrid*. *De la Croze* makes in the above cited Work [a], ſeveral curious Obſervations, very uſeful in tracing the Origin of *Indian* Idolatry.

The ſame Writer and others take Notice that *Ixora*, or, as many *Indians* pronounce it, *Iſuren*, is the ſame with *Oſiris*, pronounced *Yſiris* by the *Egyptians*.

The Idol *Quenevadi* ſeems to be the ſame which is worſhipped in *Malabar*, and called *Pulleyar*, here repreſented in the Print. *Pulleyar*, ſay thoſe *Indians*, preſides over nuptial Ceremonies, is worn as an Ornament by the *Indian* Women about their Necks, is a Sign that they are no more Virgins, and ſerves them as a Preſervative in the State of Womanhood.

The *Lingam* is akin to the *Phallus*. *De la Croze*, in the above cited Work, has ſome curious Remarks upon both, by which he proves, that the Worſhip of the *Lingam* is alſo from *Egypt*. He adds with a malicious Sneer, that it reſembles St. *Anthony*'s Croſs: However, there are ſeveral Sorts of them, too obſcene to be farther inſiſted on, but which may be ſeen in the Print with their Names and Colours; the *Indians* wear thoſe ſuperſtitious Signs on their Forehead and Noſe, and the Miſſionaries not being able to make them leave it quite off, have been obliged to allow their Proſelytes the uſe of ſome that are leaſt offenſive.

The *Indian* Kings have a *Morning* Worſhip, which was forgot in the Article of the daily Order obſerved in their Prayers. They ſpend moſt of the Morning till Noon, in Offerings and Prayers punctually performed, and then they give no Audience.

The Cow-worſhip is doubtleſs derived from *Egypt*; the Virtues of their Dung have been rehearſed, but not a Word of their Weddings. *De la Croze* cites a Paſſage, by which we are informed that in the Year 1597 a rich *Indian* ſpent ſixteen thouſand Crowns on marrying his Cow to a Bull, of high Birth to be ſure!

In the ſecond Volume of idolatrous Religions, before theſe Words, *all theſe Superſtitions*, &c. add this, " ſome *Ingrians* have a particular Religion which bears " ſome Affinity to Judaiſm. They have *Lutheran* Miniſters, whom they deſpiſe; " on certain Days they repair to the Woods, conſecrate a certain Number of Trees, " cut them down and burn them; with the Remains they raiſe a Pile of Wood upon " which they burn to Death a Cock, having firſt glutted themſelves with Beer."

We ſhall conclude this whole Work with two Prayers, the one made by an *Indian* of *Malabar* runs thus, " O Sovereign of all Beings, Lord of Heaven and Earth, " I do not contain you in my Heart. Before whom ſhall I deplore my Miſery, " my Help and Preſervation is due to you, without you I cannot live, call me, O " Lord, that I may come to you . . . . " Again in another Prayer he ſays, " Lord " you have known me, when you created me, but I learnt to know you, only " when I became able to uſe my Reaſon . . . . . you have given yourſelf to me, and " I have given myſelf to you . . . . you came to me, O God! like a Lightning from " Heaven . . . . . " The other made by a Tartar of *Tanguth* or *Boutan* is as follows, " Our Prayer be to God. You who are raiſed above every Creature, give us Wiſ- " dom . . . whether I travel Evening or Morning be with me . . . ſhew Mercy . . . ſend me my *Guardian Angel*, at all Hours, and all Days, *have Mercy on the Dead*,

[a] *De la Croze*, beſides his being verſed in Antiquity, was helped by the Memoirs of the *Catholick* Miſſionaries, and of ſome *Proteſtants*, chiefly of *Zingelbalg*, a *Daniſh* Miſſionary at *Franquebar*.

and

" and on the Living . . . . . give me a holy Mind, a good Health, Strength, and " good Succeſs . . . . . Be with me every Hour, and do not withdraw . . . . . May " the Bleſſing of the Lord, which is the Root of Roots, good Succeſs come and " ſtay upon me . . . . May the Bleſſing of the ſtrengthning Angel be upon me!" Should any ſupercilious Critick aſk why we have ſet down thoſe Prayers, we anſwer, that 1°. vulgar Chriſtians may know by it that they are not the only Men, who offer their Prayers to God, with ſome Fervour: 2°. This is alſo a Proof that even *Pagans* have ſublime Notions of the Godhead. It muſt be owned, that it appears by holy Writ, and the Words of our Saviour [a] that moſt Heathens think only and pray for temporal Goods; but theſe Prayers and ſome ſuch we meet with in Antiquity, are alſo a convincing Argument that all of them were not ſo bold as to ſay with *Horace* [b], that they could acquire by their own Induſtry, Wiſdom, or a juſt and quiet Mind.

[a] *Matth.* Chap. 5.
[b] *Det vitam, det opes, æquum mi animum ipſe parabo.*

THE END.

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